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Einhard, 770(ca.)-840.  
The history of the  
translation of the blessed









THE HISTORY OF THE TRANSLATION  
OF THE BLESSED MARTYRS OF  
CHRIST, MARCELLINUS  
AND PETER



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THE HISTORY OF  
The Translation of The  
Blessed Martyrs of Christ  
Marcellinus and Peter

by Eginhard  
THE ENGLISH VERSION  
BY BARRETT WENDELL



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## Foreword.

WHEN, in the course of preparing my book on the Traditions of European Literature, I turned to Eginhard's *Life of Charlemagne*, I chanced, in the Teulet edition of his works (1840-43), on this History of the Translation of Saints Marcellinus and Peter. So far as I am aware, the only familiar reference to it in English is in an essay by Huxley, touching on its therapeutic aspect. To me it seemed interesting also for its vivid glimpses of life in the Ninth Century. And Teulet's clear translation came so far from reproducing the effect of Eginhard's style, — pure in vocabulary, but very crude in syntax, yet rhythmic, — that I amused myself by attempting this English translation from the Latin. Were I familiar with Latin, and particularly with the text of the Vulgate Bible, I might have done it much better; for I rather think that he often uses phrases taken straight from his reading. If so, at least when we come to Scripture, the words of the standard English translation would be fittest.

As to Eginhard, Teulet's introduction and notes tell all that need be known, and indeed about all that is known. A Frankish gentleman, about thirty years old in 800, he was educated at the court of Charlemagne, and held high office in the Emperor's last years

and under his son Louis. There is no authority for the legend that Eginhard's wife, Emma, was Charlemagne's daughter. In Eginhard's later years, he became an ecclesiastic; and this account of how things then went with him was written when he was somewhere about sixty years old.

BARRETT WENDELL

BOSTON ATHENAEUM,  
4 December, 1920



THE HISTORY OF THE TRANSLATION  
OF THE BLESSED MARTYRS OF  
CHRIST, MARCELLINUS  
AND PETER







# THE HISTORY OF The Translation of The Blessed Martyrs of Christ Marcellinus and Peter.

## Preface.

**T**O true worshippers of the true God, and to unfeigned lovers of our Lord Jesus Christ and of His Saints, Eginhard a sinner. Those who have committed to letters and to memory the lives and deeds of the just, and of men who obey divine commands, seem to me to have wished little else than by such examples to encourage others to correct bad habits and to join in praising the omnipotence of God. And they have done this not only because they were free from malice but because they abounded in charity, which desires the good of all. Now since their worthy purpose is so very clearly only to bring about the ends which I have mentioned, I see no reason why they should not be imitated by many. And since I am sure that the pages which I have written, as well as I could, about the translation of the bodies of those blessed

martyrs of Christ, Marcellinus and Peter, and about the signs and wonders which God has willed to be wrought through them for the health of believers, were composed with the same wish and purpose, I have decided to revise them and to offer them to such readers as love God. For I not only think that this work should not seem empty and purposeless to any of the faithful, but I also venture to believe that I have worked fruitfully and usefully, if I shall have succeeded in stirring any reader to the praise of his Creator.





## Chapter 1.

MESSENGERS SENT BY EGINHARD TO ROME  
TO PROCURE RELICS OBTAIN THOSE OF  
SAINTS MARCELLINUS AND PETER. ❀❀❀

WHEN, still at court and busy with secular matters, I used often to think in all manner of ways about the repose which I hoped some time to enjoy, I came across a little-known place, far removed from the vulgar crowd; and by the generosity of Louis, the prince whom I then served, I became possessed of it. This place is in the German forest which lies midway between the rivers Neckar and Main, and in our times is called Odenwald by the inhabitants and their neighbours. When, according to my powers and means, I had built there not only houses and other places of permanent habitation but also a church of no unsuitable design for the celebration of divine service, I began to wonder in the name and honour of what saint or martyr it had best be dedicated. And when a great deal of time had passed in this wavering of mind, it happened that a certain deacon of the Roman Church, by name Deusdona, who desired to request the help of the king in some needs of his own, came to court. When, after he had stayed there for some time and the business on which he had come was settled, he was arranging to return to Rome, he was

invited by us one day, as a matter of politeness, to come, as a visitor, to our frugal dinner; and there, while talking a good deal at table, we chanced in conversation to reach a point where mention was made of the translation of the Blessed Sebastian, and of the neglected tombs of the martyrs of which there is a great abundance at Rome. Then, the talk turning on the dedication of our new church, I began to ask him by what means I could bring it about that some bit of the true relics of the saints, who lie at rest in Rome, could be obtained by me. Here he at first hesitated a little, and answered that he did not know how this could be managed. Then, when he perceived that I was eager and anxious about this matter, he promised that he would answer my question some other day.

Afterwards, when he was invited by me again, he presently took from the folds of his garment a written note, requesting that I should read it when alone, and that I would be so good as to tell him how I liked what was there set down. I took the note, and as he desired read it alone and without mentioning it. The contents were as follows: he had at home a great many relics of saints, and he was willing to give them to me, if helped by what I might do for him he could get back to Rome; he understood that I had two mules — if I would give him one of these, and send with him a trusty man of my own, who could receive the relics from him and bring them back to me, he would send them to me at once. The general temper of his request pleased me, and I made up my mind to test the value of his indefinite



promise without delay; so, having given him the animal he asked for, and added money for his journey, I ordered my notary, by name Ratleig, who had himself made a vow to visit Rome for purposes of prayer, to go with him. So setting out from Aix-la-Chapelle — for at that time the Emperor was there with his court — they came to Soissons; and there they had some talk with Hildoin, the abbot of the monastery of Saint-Médard, for the deacon aforesaid had promised him that he would so arrange things that the body of the blessed martyr Tiburtius should come into his possession. Charmed by these promises, the abbot sent with them a certain priest, a crafty man by name Lehun, with orders to bring him the body of the aforesaid martyr when received from the deacon. The journey thus begun, they made their way toward Rome as fast as they could.

Now it happened, after they had reached Italy, that the servant of my notary, by name Reginbald, seized with a tertian fever, made, by reason of his repeated attacks, no small delay in their journey; because at the times when he fell into the heats of fever they could not travel. For they were few, and therefore indisposed to separate from one another. And at a time when their progress had been no little impeded by this inconvenience, and they were hastening it as much as they could, three days before they came to the city, there appeared in a vision to him who was sick of a fever a certain man in the dress of a deacon, asking him why his master was hurrying to Rome. And when he told him all he knew

about both the promises of the deacon to send me relics of the saints and those which he had promised the Abbot Hildoin, "This will not come to pass," he said; "but far otherwise than you now suppose, the purpose for which you come shall be fulfilled. For that deacon who has asked you to come to Rome will do little or nothing of what he has promised you; and therefore I wish you to follow me and carefully to treasure in your mind those things which I shall show and tell you."

Then taking him, as it seemed to him, by the hand, he made him climb with him to the summit of an exceeding high mountain. And when they stood there together: "Turn," he said, "to the east, and observe the country laid open to your eyes." When he did so, and observed the country of which these words were spoken to him, he saw there structures of vast size, built close together after the manner of some great city, and asked by his companion if he knew what it was he replied that he did not know. Then his companion said: "It is Rome that you see." And he presently added: "Turn your eyes to the midst of the city, and see if any church appears to you in that region." And when he said that he saw a certain church clearly, "Go," said his companion, "and tell Ratleig, for in the church which you have just seen that thing lies hidden which he shall bring to his master: and so let him set to work that he shall lay hand on it as soon as can be brought about, and go back to his master." And when he said that none of those who had come with him would put any faith in what he said about such things as these, his



companion answered and said: "You know that all who travel with you are troubled because for a great many days you have suffered from a tertian fever, and have not yet had any abating of it." And he said: "It is as you say." "Therefore," said his companion, "I wish that this shall be a sign unto thee, and to those to whom you shall tell the words I have spoken to you, for from this hour you shall be so cured, by the loving kindness of God, from the fever by which until now you have been detained, that it shall not touch you at all in the rest of this journey." Awakened by these words, he made haste to report to Ratleig everything which he had seemed to see and to hear. When Ratleig told these things to the priest who travelled with him, it seemed to them both that the test of the dream would be whether the promise of health came true; for on that very day, according to the nature of the disease from which he had been suffering, a fever should have attacked him who had seen the vision. And that it was not a vain fancy but rather a true revelation was clear, for neither on that day nor on any of those which followed it did he feel in his body any trace of the fevers to which he had been used. And so it came to pass both that they believed in the vision, and had no more faith in the promises of Deusdona, the deacon.

So coming to Rome, they took up their abode near the church of the Blessed Apostle Peter, which is called *Ad Vincula*, in the house of the deacon with whom they had come; and they remained with him some days, awaiting the fulfilment of his promises. But he, who

was quite unable to make good his agreements, excused himself for not doing so by various pretexts of delay. At last, having speech with him, they asked why he chose to trifle with them so; requesting at the same time that he no longer delay them with disappointments and prevent their return by vain hopes. When he had heard them, and perceived that he could no longer impose on them with trickery of this kind, he first informed my notary concerning the relics promised to me that he could not have them, for the reason that his brother, to whom on leaving Rome he had entrusted both his house and all he possessed, was gone on business to Beneventum, and that he had no sort of idea when he would return, and that since he had given him for safe-keeping those relics, together with other portable property, he could not tell what he had done with them, for he could not find them anywhere in the house; so it was my notary's part to see what could be done, for there was nothing more to hope from him. After he had said this to my notary, who complained at being deceived and tricked by him, he talked in I know not what empty and trifling terms with the priest of Hildoin, who had cherished the same hopes, and so got rid of him. But next day, when he saw them in very low spirits, he urged them to come with him to the burial places of the saints; for it seemed to him that they might find there some such thing as should satisfy their desires, and that there was no need of their going home empty-handed. But when this proposal pleased them, and they wished to set about what he had urged them



to do as soon as they could, he put off the business, in his habitual way, and by this delay threw their minds, which for a little while had been revived, into such despair that, giving him up altogether, they decided, although their business was quite unaccomplished, to return home.

But my notary, remembering the dream which his servant had had, began to urge his companion that, without their host, they should go to the burial places which he had promised that he would take them to see. So having found a guide who regularly conducted travellers to these holy places they first came to the church of the Blessed Martyr Tiburtius, on the Via Labicana, three miles away from the city, and examined the tomb of the martyr as carefully as they possibly could; and discussed with the greatest privacy the question of whether it could be so opened that nobody else should notice the fact. Then they went down into a crypt near this church, in which the bodies of the Blessed Martyrs of Christ, Marcellinus and Peter, were buried; and having examined the nature of this monument also, they went home, thinking that they could keep secret from their host what they had been about. But it fell out otherwise than they expected. For, although they knew not by what means, knowledge of what they had done came to him with little delay; and fearing lest they should accomplish their desires without him he made up his mind to make haste to anticipate their purpose. And since he had full and complete knowledge of those holy places, he politely addressed himself

to them, and urged that they should all go there together; and if God should deign to favor their wishes, they would take counsel with one another concerning what it might seem best to do.

They agreed to his plan, and by common consent fixed on a time for beginning it. Then, after fasting for three days, they went by night, unremarked by any inhabitant of Rome, to the place I have mentioned; and having got into the church of Saint Tiburtius, they first attempted to open the altar under which his holy body was believed to lie. But the beginning of their intended work was little to their liking; for the monument, built of very hard marble, easily resisted the inexperienced hands of those who were trying to open it. So leaving the burial place of that martyr, they went down to the tomb of the Blessed Marcellinus and Peter; and there having invoked our Lord Jesus Christ, and having prayed to the holy Martyrs, they managed to lift from its place the stone with which the top of the tomb was covered. When they had taken this off, they saw the most holy body of Saint Marcellinus, placed in the upper part of that tomb, and close to his head a marble tablet, which by an inscription which it contained gave them clear proof of what martyr's limbs lay in that place. So, as was meet, they lifted up the body with the greatest reverence, and having wrapped it in clean fine linen they handed it to the deacon, to carry and to keep for them. And having replaced the stone, lest some trace that the body had been taken away should remain, they went back to their abode in the city. But the dea-



con, declaring that in the house where he dwelt, near the church of the Blessed Apostle Peter which is called Ad Vincula, he would and could keep safe the body of the most blessed Martyr which he had taken in charge, gave it into the keeping of a brother of his, by name Luniso; and thinking that this would satisfy my notary he began to urge him that having obtained the body of the blessed Marcellinus he should return to his own country.

But he was thinking and turning over in his mind a far different thing. For, as he afterwards told me, it seemed to him by no means admissible that he should go home with the body of the blessed Marcellinus alone; it would be a great shame if the body of the blessed martyr Peter, who had been his fellow in suffering, and through five hundred years and more had lain with him in the same sepulchre, should be left there when he was going from thence. And having conceived this idea in his mind, he was so vexed by its growth and restlessness within him that neither food nor falling asleep could seem to him sweet and pleasant unless the bodies of the martyrs, even as they had been joined together in suffering and in the tomb, could be joined also in the journey on which he was about to set forth. But in what manner this could be brought about, he was very doubtful; for he knew that he could find no Roman who would give him any help to this end, nor even any to whom he would dare expose the secret purposes of his mind. Laboring under this heaviness of heart, he chanced to meet a certain foreign monk, by

name Basil, who two years before had come from Constantinople to Rome, and there on the Palatine hill abode, with four disciples, in the house of other Greeks, who were of the same persuasion as he. He went to him and laid open the trouble from which he was suffering. Then fortified by his advice and trusting in his prayers he found his heart so strengthened that he determined that, even though at the risk of his head, the thing should be attempted as soon as he could. And sending for his companion, the priest of Hildoin, he began by proposing to him that they should go again in secret, as they had done before, to the church of the Blessed Tiburtius, and endeavor once more to open the tomb in which the body of the Martyr was believed to be buried.

The proposal was welcome; and taking along the servants whom they had brought with them, they set out secretly at night, their host having no sort of notion of where they were going. And when they had come to the church, and made vows before the doors of it for the success of their purpose, they went inside; then, dividing the company, the priest remained with some of the them to hunt for the body of the blessed Tiburtius in the church bearing his name; and Ratleig with others went down to the body of the blessed Peter, in the crypt close to the church; and having opened the tomb without any difficulty, he took out the sacred limbs of the holy Martyr, with no opposition, and put them, once in his possession, into a silken bag, which he had made ready for them. Meanwhile, the priest who was



searching for the body of the blessed Tiburtius, having spent much time in useless work, and seeing that he could get no further, gave up his efforts, and came down to Ratleig in the crypt, and began to ask him what was to be done. When he answered that he thought that the relics of Saint Tiburtius were found, and explained what he meant, — for a little before the said priest had come to him in the crypt, he had found, in the same tomb in which the bodies of Saints Marcellinus and Peter lay, a certain hole, round in form, dug to the depth of three good feet, and a full foot wide, and placed in it was no small quantity of very fine dust, — it seemed to them both that this dust could have been left from the body of the blessed Tiburtius if his bones had been taken from thence: and, in order that it should be harder to find, it might have been placed just between the blessed Marcellinus and Peter, in the same tomb: and it was agreed between them that the priest should take it and carry it away with him as the relics of the blessed Tiburtius.


Having thus considered and decided these matters, they went back to their lodgings with the things which they had found. After this, Ratleig, in talk with his host, requested that he give him back the holy ashes of the blessed Marcellinus which he had entrusted to him to be kept safe, and that he would detain him, now wishing to return to his own country, with no needless delay. And he not only restored at once what was asked for, but also offered no small quantity of relics of saints, tied up in a bundle, to be carried to me; and asked

what their names were he answered that he would tell me himself when he should come to see me. He recommended, however, that these relics should be treated with the same respect shown to those of other holy Martyrs, for the reason that they had acquired as much merit in the sight of God as the blessed Marcellinus and Peter: and that I should believe this as soon as knowledge of their names came to me. Ratleig took the offered gift, and, as he was advised, put it with the bodies of the holy Martyrs.





## Chapter 2.

THE HOLY RELICS ARE CARRIED THROUGH  
DIVERS PLACES TO MICHILINSTADT, AND  
AFTER SUNDRY VISIONS TO MULINHEIM,  
LATER CALLED SELIGENSTADT. 

HAVING taken counsel with his host, he arranged that the holy and much-desired treasure, placed and sealed up in caskets, should be taken as far as Pavia by the host's brother Luniso, of whom we have made mention above, and also by the priest of Hildoin, who had come with him. As for himself, he remained with his host at Rome, watching and listening for seven successive days, to see whether anything about the removal of the bodies of the saints should come to the knowledge of the citizens. And when he saw that no mention of this fact was made by any stranger, and concluded the matter safe, he set out after those whom he had sent ahead, taking his host along with him. And when they found them tarrying for them at Ticino, in the church of the Blessed John the Baptist, which is commonly called Domnanae, and at that time through the generosity of my king was in my possession, they decided that they too would stop there for some days, both to refresh the beasts on which they had travelled and to prepare themselves for a longer journey.

At this time of their tarrying, a rumor arose that ambassadors of the holy Roman Church, sent by the Pope to the Emperor, would soon arrive there. So, fearing that, if found there on their coming, something inconvenient to themselves, or even an obstacle, might occur, they decided that some of them should hurry to get away before the embassy arrived; that the rest should stay there, and that after the matter concerning which they were anxious had been carefully examined, and the embassy had proceeded on its way, they should make haste to follow their friends, whom they had sent on ahead. So when they had thus settled things among themselves, Deusdona with the priest of Hildoin left before the ambassadors from Rome arrived, and made what haste they could for Soissons, where Hildoin was thought to be; but Ratleig, with the true treasure which he had with him, remained at Pavia, waiting until the ambassadors of the Apostolic See should pass by, so that when they had crossed the Alps he might make his own journey more safely. But fearing lest the priest of Hildoin, who had gone on with Deusdona, and who had full and complete knowledge of all that had been done and arranged between them, and who seemed tricky and slippery, might undertake to put some obstacle in the road by which he had planned to travel, he made up his mind that he had best go another way; so, after sending on to me the servant of our steward Ascolf with letters in which he informed me both of his own return and that he was bringing the treasure which divine aid had discovered, he himself, after by reckon-



ing the stopping places made ready for the Romans he thought they must have passed the Alps, left Pavia and in six days came to Saint Maurice. And there, having procured what seemed needful, he placed those holy bodies, enclosed in a casket, on a bier; and going on from thence he began to carry them publicly and openly, with the help of the people who flocked to meet him.

When he had passed the place which is called the Head of the Lake he found a fork in the road by which the ways leading to France are divided in two; and taking the path to the right he came, through the territory of the Germans, to Soleure, a town of the Burgundians. There he met those whom, after the news of his coming had reached me, I had ordered to go from Maestricht to his assistance. For at the time when the letters of my notary were brought me by that servant of the steward of whom we have made mention above, I was at the monastery of Saint Bavon, on the river Scheldt. Informed by the reading of these letters of the coming of the Saints, I ordered one of our household to go from thence to Maestricht, and there to collect a company of priests and other clergy, as well as of laymen, and to hurry to meet the approaching saints wherever he first could. And he, making no delay, together with those whom he took with him, in a few days met, at the place which I have named, those who were bearing on the saints: and joining together, accompanied then and increasingly thereafter by hymning troops of people, they soon came, with general rejoicing, to the city of Argentoratum, which is now called Strasbourg. Thence sailing

down the Rhine, when they came to a place which is called Portus (the Harbour) they disembarked on the east bank of the river, and after five days journey, with a very great multitude of men rejoicing in the praises of God, they came to the place called Michilinstadt. That place is in that German forest which in present times is called Odenwald, and is about six leagues distant from the river Main. When they found there the church newly built by me, but not yet dedicated, they bore the holy ashes into it, and there set them down, as if they were always to stay there.

When this news was brought me, I made haste to go thither as fast as I could. There, three days after our arrival being completed, when at the end of the vespers service a certain servant of Ratleig, by his orders, remained alone in the church, everybody else having departed, and with closed doors sat close to those holy bodies in the chancel, to keep watch over them as it were, he was of a sudden overcome by sleep, and sleeping he saw as it were two doves come flying through the right window of the apse, and light on the top of the bier above those bodies of the Saints: one of them appeared all white, the other dappled with the colours white and gray. And when they had walked up and down on the top of the bier for a good while, and had uttered again and again the sighs customary to doves, as if talking together, they passed out through the same window, and were seen no more. And immediately thereafter a voice was heard above the servant's head: "Go," it said, "and tell Ratleig to inform his master

that those holy Martyrs are unwilling that their bodies shall rest in this place: for they have chosen another to which they desire to be taken at once." To him the utterer of this voice was not visible; but when the sound ceased he awoke, and aroused from sleep he told Ratleig, when he came back to the church, what he had seen. And Ratleig next day, as soon as he could come to me, was at pains to report to me what his servant had told him. Now I, although I dared not disdain the mystery of this vision, nevertheless determined that it must be confirmed in some more definite manner; and meantime I had those holy ashes taken from the linen packages bound with cords in which they had travelled, and sewn up in new cushions made of silk. And when, on looking at them, I perceived the relics of the blessed Marcellinus to be smaller in quantity than those of the holy Peter, I thought that he had been smaller in stature and dimensions of body than the holy Peter. But that this was not the case, a theft later discovered made plain; where, and when, and by whom, and how this was accomplished and discovered I will tell in the proper place: now the course of the story I am telling must be held without interruption.

Now after I had examined that great and marvellous treasure, more precious than all gold, the casket in which it was contained began exceedingly to displease me, by reason of the baseness of the material of which it was made. Desiring to amend this, I directed one of the vergers, one day when the vespers service was at an end, to bring me the dimensions of the casket measured



by a rod. When to do this he lighted a candle, and lifted up the hanging clothes with which the casket was covered, he observed the casket after a wondrous fashion to be exuding a fluid of the colour of blood; and, greatly alarmed by the strangeness of the fact, he took instant measures to inform me of what he had seen. Then I went thither, with the priests who had gathered near by, and saw for myself that astonishing miracle, which set us all to wondering. For as columns and slabs or images of marble are wont, when rain is at hand, to sweat and drip, so that casket, which contained the most holy bodies, was found to be wet with fresh blood and sprinkled with it everywhere. The unusual and indeed unheard-of nature of the miracle alarmed us. Wherefore, after taking counsel, we decided to pass three days in fasting and prayer, so that we might be worthy to know by divine revelation what that great and unspeakable prodigy meant, and what it bade us do. And it fell out that when the three days' fast was completed, and evening was already growing late, that moisture as of dreadful blood began of a sudden to dry up; and after a wondrous fashion that which had oozed forth for seven successive days as if it were to last and be incessant became in a very few hours so completely dry that when still in the night-time — for it was Sunday — the bell summoned us to the service which was celebrated before dawn and we went into the church, no trace of it could be found on the casket. But the linen cloths which hung about the casket, and had been so besprinkled with the fluid that they were stained

with spots like blood-stains, I ordered to be preserved: and on them appears to this day much evidence of that great, unheard-of prodigy. For it is established that the fluid was of a brackish savour, as it were like the taste of tears, and of a thinness like that of water, but had the colour of true blood.

In the quiet of that same night, two youths were seen standing beside him by one of our servants, by name Roland, and, as he himself bore witness, they bade him tell me many things concerning the need of translating the bodies of the Saints: and they showed him whither and how this ought to be done: and, with terrifying threats they commanded that this should be told me without delay. And as soon as he could have access to me, he took care to tell me the things that he had been bidden to tell. When I had heard them, I began to fret myself with great anxiety, and to turn over in my mind what I ought to do: whether fasting and prayer should again be observed, and God once more appealed to for the settlement of our questions; or whether some devout and faultless servant of God should be sought for, to whom we could make plain the trouble of our heart and the complaints of our perplexities, and of whom we might request that by his prayers he should bring to pass a clear direction to us from God concerning this matter. But where and when could such a fellow of Christ's household be found by us, particularly in those parts? For although certain monasteries had been established not far from the place where we were, nevertheless, by reason of the rude manners

thereabouts prevalent, there were few men or none of whom anything of the kind or even the slightest rumor of it was reported. Meantime, while thus troubled I was praying for the assistance of the holy Martyrs, and eagerly requesting all who were there with us to do the same, it happened that for several days no night passed in which it was not revealed in dreams to one, or two, or even three of our companions that those bodies of the Saints must be translated from that place to another. And at last, as he himself avers, there appeared in a vision to a certain priest of those who were there with us, by name Hildfrid, a certain man in priestly garment, remarkable for the venerable whiteness of his hair, and clothed in white, who accosted him with words like these: "Why," he said, "is Eginhard so hard of heart and so obstinate that he will not put faith in so many revelations, and thinks that so many counsels divinely sent him may be despised? Go and tell him that what the blessed Martyrs desire to be done with their bodies cannot remain undone. And as until this moment he has delayed satisfying their wish in this matter, let him now, if he does not wish the merit of the deed to pass to somebody else, make haste to obey their command; and not neglect to carry their bodies to the place which they have chosen."

After these warnings and others of divers kinds had been conveyed to me, it seemed to me that the new translation of the holy ashes must not longer be delayed; and so, having taken counsel, we decided that we would hasten to accomplish the thing as fast as it



could be done. So, at dawn one day, after the morning service was finished, after making ready, quickly but with the greatest pains, everything which seemed needful for this convoy, we took up that holy and priceless treasure, amid very great grief and lamentation from those who were to remain in that place, and starting on our way to carry it, accompanied by a multitude of the poor who in those days had flocked thither from all sides for the purpose of receiving alms; for the people who lived thereabout knew nothing about our plans and purposes. The sky was heavy with foul clouds, which must soon be melted into very heavy rain, unless divine care should forbid; for all night long it had uninterruptedly rained so hard that it had seemed hardly possible to begin our journey next day. But that doubt of ours, which came from weakness of faith, the Grace which is on High resolved through the merits of His saints far otherwise than we expected: for we perceived that the way by which we travelled had been changed to another condition than we had looked for: we both found little mud and discovered that the streams, which in so heavy and continuous a rain as there had been that night are apt to rise, were hardly swollen at all. And when, coming forth from the wood, we came near to the nearest villages, we were met in our way by many multitudes, giving praise to God. And they went with us for the space of about eight leagues, devoutly helping us all in the carrying of our holy burden, and in singing God's praise they diligently joined their voices with ours.

But when we saw that we could not arrive on that day at the place of our destination, we turned aside at a village called Ostheim, which was visible near our road; and just as evening was falling we bore those holy bodies into the church of the Blessed Martin which is in that village: and leaving there most of our company to keep watch over them I myself, with a few, made haste onward to the place whither we were bound; and throughout the night made ready all those things which custom prescribes for the reception of the bodies of saints. But in the church in which we left the sacred treasure of those remains, a certain nun shaken with palsy, by name Ruodlang, of the convent of Machesbach, which is distant from that church the space of one league, who had been brought thither in a cart by friends and neighbours, and who had passed the whole night among those gathered there for watch and prayer beside the bier of the saints, recovered the strength of all her limbs; and on her own feet, with no one supporting or in the least degree assisting her, she walked back on the morrow to the place from whence she had come.

But we, stirring ourselves at daybreak started to go meet our companions who were coming, having with us a countless company of our neighbours, who aroused by the news of the approach of the saints had gathered before our doors even at that first gleam of dawn, so that they might journey with us to meet the saints. And we came upon them at the place where the brook Gernsprinz empties into the Main. Thence, going all together, and singing together the praise of the mercy of



our Lord Jesus Christ, we bore those holy remnants of the most blessed Martyrs, amid the great gladness and exultation of all who could be there, to Upper Mulinheim — for so, in these times, the place is called. But, because of the very great multitude of people who going thither before us had filled the town, we could neither make our way to the church nor carry the bier into it; so in a field near by, and on a rising ground, we set up an altar under the open sky; and having set down the bier hard by the altar we celebrated the solemn offices of the Mass. And when these were finished, and the multitude had gone back to their tasks, we bore those most holy bodies into the church demanded by the blessed Martyrs; and having placed the bier before the altar, we carefully celebrated the Mass once again. And while the celebration was there proceeding, a certain boy of about fifteen years, by name Daniel, from the Portian country, who was come thither with others of the poor to beg, and was so bent that unless he lay down on his back he could not see the heavens, came close to the bier; and of a sudden, as if struck by a blow, he fell down. And after he had lain there a good while, like unto one sleeping, all his limbs were straightened, and regaining the strength of his sinews he rose up before our eyes and was sound. These things came to pass on the sixteenth day before the calends of February, and the light of that day was so great and so clear that it equalled the splendour of the sun in summer; and the calmness of the very air was so gentle and sweet that it seemed with soft sunshine to surpass the season of spring.



And next day we placed the holy bodies of the blessed Martyrs, enclosed in a new shrine, in the apse of the church; and as is the custom in France we put over it a wooden frame and to give it the grace of beauty covered it with cloths of fine linen and silk; and near by we made an altar. And setting up beside it, one on each side, the two standards of Our Lord's passion which on our journey had gone before the bier, we took pains, within the limits permitted by the narrowness of our means, to make that place fitting and suitable for the celebration of divine services; and appointed clergy who should keep wakeful watch there night and day, and should diligently and continually utter the praises of the Lord. And when these had been called to their post, not only by our desire but by a royal letter which had been sent to meet us on the way, we betook ourselves once more to the Emperor's palace, with great rejoicing of spirit; and the Lord prospered our journey.



## Chapter 3.

SOME RELICS OF SAINT MARCELLINUS, PREVIOUSLY STOLEN, ARE RECOVERED, AND TRANSLATED TO OTHER PLACES.  MIRACLES WROUGHT.<sup>1</sup> 

**O**NLY a few days after I had come to court, having risen pretty early as is the custom of imperial officials, I went to the palace the first thing in the morning. When I entered there, I found Hildoin, of whom I made mention in the former book, seated by the door of the royal bedchamber and awaiting the appearance of the prince. Having greeted him as good manners teach us, I asked him to rise and come with me to a certain window from which there is a view of the lower parts of the palace. Leaning against it side by side, we had much talk about the translation of the holy Martyrs Marcellinus and Peter, and of that wondrous miracle as well which was made manifest in the flux of blood with which I have recorded that their casket sweated for seven days. And when we came to that part of our discourse where mention was made of the garments which were found with the bodies, and I said that the robe of the blessed Marcel-

1. Here begins Book II, in the Surian edition; and that the division into books is really the author's appears from the words "of whom I made mention in the former book."

linus was of wondrously fine texture, he answered, like one who had had seen the object as much as I had, that what I said about the robes was true. Astonished and perplexed by this, I proceeded to ask him whence this knowledge of garments which he had never seen could have reached him. But he, looking me in the face, kept silent for a little while, and then said "It is better, I think, that you should know from me what if I did not speak you would nevertheless soon know from others, and that I should exactly inform you of a matter which any other informer will not tell you with exactness, nor indeed can, for it is so provided by nature that no one can speak the whole truth about a thing of which he acquired knowledge not by experience but by the accounts of others. I so trust your character that I believe you will deal justly with me when by my story you know the whole truth about what has been done."

And when I had answered in few words that I would not deal with him otherwise than was fitting, "The priest," he said, "who by my order proceeded to Rome for the purpose of bringing me the relics of the blessed Tiburtius, when he found that he could not accomplish as he desired the end for which he was come there, and when your notary after receiving the relics of the holy Martyrs about which we have been talking had decided to return home, advised that he should tarry at Rome a little longer, while the priest himself, with Luniso the brother of Deusdona and with his men who were to bear those holy ashes, should go on before him as far as Pavia, and should there await his coming with



Deusdona. The plan pleased them both, and leaving the two at Rome, the priest, with Luniso and the servants who bore the relics, set out for Pavia. When they arrived there, the caskets containing the holy ashes were placed in your church behind the altar, and in that church were guarded by clergy and laity with most watchful care. But one night, when the priest himself among others was watching in the church to this end, it happened, as he asserts, that just about the middle of the night, drowsiness gradually stealing upon them, every one of those who were gathered within that church for the purpose of keeping watch, except he himself, fell asleep. Then he fell to pondering, and it seemed that without some great purpose it could not have come to pass that so sudden a slumber should overcome so many men; and deciding that he ought to avail himself of the chance offered him he rose up, and with a lighted taper made his way noiselessly to the caskets. Then, burning the cords of the seals by putting the flame of the taper close to them, he quickly opened the caskets without a key; and taking of each body a portion, such as he thought most prudent, he fastened the seals together again, as if they had been unbroken, with the ends of the burnt cords; and, no one having seen what he had done, he went back to his own seat. Afterwards, when he had got back to me, he gave me the relics of the saints thus obtained by theft, and at first declared that they were not of Saint Marcellinus or Saint Peter but of Saint Tiburtius. Then, as he feared I know not what, he told me in secret of what saints the relics were,

and fully explained to me by what means he had got hold of them. We have placed them in Saint-Médard's in a place where honour is formally done them, and where they are worshipped with great reverence by all who come thither; but whether they are rightly ours remains for you to decide."

When I heard these words, I remembered what I had heard from a certain man with whom I had tarried during the journey which I had lately made to the palace. Among other things, in talk with me, he said: "Have you heard nothing of the rumour about the holy Martyrs Marcellinus and Peter which is floating in these parts?" And when I answered that I knew nothing of it, he said, "Those who come from Saint Sebastian tell us that a certain priest of the Abbot Hildoin, who made the journey to Rome with your notary, when they were on their way back, and in a certain place had lodgings in common, and all your men were heavy with drink and sleep, and completely ignorant of what was going on, opened the caskets in which the bodies of the saints were enclosed, and took them out, and going his way carried them to Hildoin, and that they are now at Saint-Médard's: but that a very little of the holy dust remained in your caskets, which was brought you by your notary." Remembering these words, and comparing them with those which were spoken by Hildoin, I was moved by no small disturbance of mind; and particularly for this reason, that I had as yet made no plan by which I could expel from the hearts of the beguiled multitude that abominable rumour spread abroad by

the wiles of the devil. Nevertheless I judged it best that I should request Hildoin to return me the very thing which, after that voluntary admission, he could not deny to have been taken from my caskets, and carried to him, and received by him. This I took care to do as soon as I possibly could; and although he was a little harder and slower than I could have wished in coming to agreement, he was nevertheless overcome by the earnestness of my prayers, and yielded to my insistence, though a little while before he had declared that, particularly in this matter, he would yield to the demands of nobody.

Meanwhile, having sent letters to Ratleig and Luniso, — for they were in the place where I set down the bodies of the Martyrs, — I took care to inform them what manner of rumour concerning those same Martyrs was abroad through almost all Gaul; admonishing them to consider whether they could recall or remember any such incident in their journey, or anything like what Hildoin asserted concerning what his priest had done. Coming to me forthwith at the palace, they related a story extremely different from that which Hildoin told. For first they declared everything which that priest had told Hildoin to be false; and that after they left Rome no opportunity had been given either to that priest or to anybody else whatsoever by which he could have had a chance to commit a crime of such sort. But at the same time it was clear that this very thing had happened to the holy ashes of the Martyrs, namely at Rome, in the house of Deusdona, through the greed of



Luniso and the cunning of the aforesaid priest, at the time when the body of the blessed Marcellinus, removed from its tomb, was hidden in the house of Deusdona; and this they declared the manner of the deed. That aforesaid priest of Hildoin, disappointed in the hope which he had conceived of obtaining the body of Saint Tiburtius, undertook, in order that he might not return completely empty-handed to his master, to obtain by deceit what he could not come by honestly. So approaching Luniso, for he knew him to be poor and therefore covetous, and offering him four pieces of gold and five of silver, he inveigled him into committing this piece of treachery. So, accepting the offered money, he opened the chest in which the body of the blessed Marcellinus had been placed and shut up by Deusdona, and gave that most good-for-nothing scoundrel full power to take from it what he chose, as he had hoped would be the case. And in that robbery he was not frugal; for he had taken away of the holy ashes of the blessed Martyr as much as a vessel having the measure of a pint and a half could hold. That the deed was done in manner, Luniso himself, who had plotted it with the aforesaid priest, averred, throwing himself at my feet, with tears and sobs.

Then I, when the truth of the matter was discovered, ordered Ratleig and Luniso to go back thither from whence they were come. And thereafter, when I had talked with Hildoin, and an agreement had been made between us as to when the holy relics should be given back to me, I ordered two clerks of our household,

namely Hiltfrid and Filimar — the one a priest, the other a sub-deacon — to go to Soissons for the purpose of receiving them: sending by those same messengers to the place from which those same relics were to be borne away, in order that I might there be prayed for, pieces of gold to the number of a hundred. When they were come on Palm Sunday to the monastery of Saint-Médard, they tarried there three days; and having received that peerless treasure for which they had been sent, they returned, accompanied by two brothers of that same monastery, with all the speed they could, to the palace; the relics nevertheless they delivered not to me but to Hildoin. And he, receiving them, put them in his private chapel, to be kept until, after the manifold business of the feast of Easter was done, he should have spare time in which he could show me that which was to be returned before he returned it. And when, a week or more after holy Easter being past, the king had emerged from the palace for the purpose of hunting, Hildoin, according to what had been agreed between us, having taken up those relics from his oratory where they had been kept safe and borne them to the Church of the Holy Mother of God and there placed them on the altar, caused me to be fetched to receive them. Then, opening the coffer in which the relics were contained, he showed it to me, that I might see what it was that he was giving back to me and that I was receiving.

Then, lifting that same coffer from the altar he placed it in my hands, and having offered suitable prayer, he took upon himself also the duty of him that

leads a choir, and caused those of the clergy who were skilled in psalmody to chant an anthem befitting the praise of the Martyrs; and so singing he followed us, bearing off that priceless treasure, as far as the doors of the church. Thence in slow procession, with crosses and candles, we made our way, praising the mercy of God, to an oratory which had been built with unskilful hands in our house; and into it, for no other place was to be found there, we bore the holy relics. But in that procession of ours, which I have said that we made from the church to our oratory, something miraculous happened, which I think ought not to pass in silence. For when we were coming out of the church, and singing praise to our Lord God with loud voice, such abundance of a very sweet smell filled all that part of the city of Aix-la-Chapelle which looks westward from the church that almost all the inhabitants of that part of the city, and all those at the same time who for any reason or business had then betaken themselves to that part of the city were so divinely stirred by the fragrance that, leaving all the work they had in hand, they all made haste, running as fast as they could, first to the church, and then, as it were following a scent, to our oratory into which they had heard that these relics had been borne. So within our gates was a boundless concourse of people, giving utterance to joy and to wonder; and though a great part of them who had gathered together knew not what it was that was happening, nevertheless with gladness and exceeding joy they gave praise together to the mercy of Almighty God.



But, after by the spread of fame it was noised abroad that the relics of the holy Martyr Marcellinus had been brought to that place, there gathered together, not only from the city of Aix-la-Chapelle itself, and neighbouring or adjacent towns, but also from places and villages a good deal further away, such a constant and huge crowd that, except of evenings and at night, there was no easy access for us to that oratory, when we would celebrate divine service. The infirm were brought from all sides, and those who suffered from divers disorders were set down by their kinsfold and friends beside the walls of the oratory. You could see there almost all kinds of bodily affliction cured, in all sexes and ages, by the virtue which is of Christ the Lord, and by the merit of the most blessed Martyr. Sight was given to the blind, gait to the lame, hearing to the deaf, speech to the dumb; even paralytics and those deprived of all strength of the body were brought thither by the hands of others, and made sound went back to their belongings on their own feet.

When these things were carried by the reports of Hildoin to the ears of the king, he first resolved that on returning to the palace he would make haste to our oratory, where these things were wrought, and there do reverence to the Martyr; but advised by the counsel of that same Hildoin not to do so, he directed that the relics should be borne to the larger church, and when they were borne thither he did reverence to them with humble prayer, and after the solemnities of the Mass had been celebrated he made offering to the blessed Mar-

tyrs, Marcellinus and Peter, of a certain manor, situated near the river Aar, named Ludovesdorf, having fifteen farms and nine acres of vineyards. And the queen made offering of her girdle, made of gold and jewels, weighing three pounds. When these things were accomplished, the relics were carried back again to their proper place, that is to our oratory, and there they were for forty days or more than that, until the time when the Emperor, leaving the palace for the purpose of hunting, sought the forest, after his yearly custom. When this was done, we too, after making ready whatever seemed needful for our progress, set out with those same relics from the town of Aix-la-Chapelle. Now at the very moment of our starting a certain old woman, very well known in the palace, of about eighty years, labouring under a contraction of the sinews, was cured in our very sight. And she, as we learned from her own statement, having been burdened with this disease for fifty years, had fulfilled the office of walking by creeping, painfully striving with knees and hands.

So started on our journey, aided by the merits of the saints, we came, by the help of the Lord, on the sixteenth day to the village of Mulinheim, in which when we set out for court we had left the holy ashes of the blessed Martyrs. And in that journey how much joy and how much gladness was brought by the coming of those relics to the people gathered about our way I have no right to pass over in silence, and nevertheless it cannot be revealed in all its fulness by any manner of telling. Yet I must try to tell it, lest a thing tending

very greatly to the praise of God, should seem, as it were for idleness, to be submerged in silence. And first indeed my mind stirs me to tell of what, when we came forth from the palace we remember ourselves to have seen, in the presence of many. There is a stream called Worm, having at the distance of about two thousand paces from the palace of Aix-la-Chapelle a bridge across it. Coming to this, in order that the multitude which had followed us to that point from the palace and now desired to go back might have a season of prayer, we halted for a little while. And there a certain man from among those who were praying, coming near to the relics with another, and looking his companion in the face, said, "For love and honour of this saint, I free thee from the debt for which thou knowest thou art beholden to me." For he owed him, as the man himself admitted, half a pound of silver. And again, another man, leading to the relics a fellow whom he had taken by the hand, said "Thou didst kill my father, and therefore we have been at blood-feud; but now, for the love and honour of God and of this saint, putting aside all hatred, I wish to join and pledge faith with thee that from this time forth forever there shall be friendship between us: and may this Saint be witness of the love agreed upon by thee and me, and work vengeance against him who shall first attempt to break this peace."

And from this point the crowd which had started from the palace with us, after worshipping and kissing the holy relics, with many tears which from excess of rejoicing they could not keep back, returned home.



And with another great company which there met us, singing *Kyrie eleison* without interruption, we went on our way to a place where we were joined in like manner by others hurrying towards us; and then the second great company, like unto the first, having made a prayer, returned again to their daily duties. And in this manner, day by day accompanied from the break of dawn even until dusk fell by crowds of people singing praise to Christ the Lord, we made our way from the palace of Aix-la-Chapelle even unto the aforesaid village of Mulinheim, the Lord prospering our journey. And there upon the altar behind which the casket containing the holy ashes of the martyrs had been placed we set down those relics in a jewelled box; and there they stayed placed until, in the month of November, when we were making ready to go to the palace, we were warned in a vision that we should not leave that place before we had joined them once again to the body from which they had been borrowed. But how it was revealed that this ought to be done is not to be passed over in silence; because not only in a dream, as is usual, but also by certain signs and menaces it was made clear to those charged with the duty of keeping watch that the blessed Martyrs were entirely determined that in this matter their commands should be obeyed to the letter.

There was one of the clerks who were appointed to keep watch in the church, by name Landolph, to whom the duty of striking the bell was then committed, and he had his bed near the eastern door of the church.

When, after the custom of vigils and matins, he had risen in his usual manner and had struck the bell, and the service being finished before daybreak, he wished again to sleep, he prostrated himself for the purpose of supplication before the holy ashes of the martyrs. There, as he avers, when he began to repeat the fiftieth Psalm,<sup>1</sup> he heard close to him on the pavement as it were the sound of the feet of a man walking hither and thither on both sides. And stricken with by no means small fear, he raised himself a little on his knees, and began to look about him in every direction, supposing that one of the poor, when the doors of the church were shut, had skulked in some corner. And when he perceived that none other than he himself was within the walls of the church he disposed himself again for prayer, and started to recite the psalm he had begun before; but, before he could finish a single verse of it, the jewelled box which had been placed on the altar, containing the holy relics of the blessed Marcellinus, sounded so loud with a sudden ringing that you would have thought it had been shivered, as it were by the blow of a hammer. Two doors of the church also, that is the Western and the Southern, as if some one were shaking and pounding them, sounded in like manner:

Frightened and greatly perplexed by these things, for he had no manner of notion what he ought to do, he rose from the altar and threw himself in great fear on his bed; and overcome of a sudden by sleep, he saw a

1. *Deus Deorum*, etc.—“The Lord, even the most mighty God, hath spoken” are the first words of it in the Anglican Psalter.




certain man, by countenance unknown to him, standing by his side, who addressed him in some such words as these: "Is it true," he asked, "that Eginhard wishes to make such haste to the palace that before he starts he will not put back the relics of Saint Marcellinus, which he has brought here, in the place from which they were taken away?" — And when he answered that he knew nothing of this matter — "Arise," he said, "at first dawn, and tell him by order of the Martyrs not to dare go from hence or start in any direction until he has restored those relics to their place." He sat up wide awake, and was careful to impart to me, when he could come to me quickest, this which he had been bidden to tell. And I, thinking that in business of this kind nothing should be done slothfully, and indeed judging that what was commanded ought to be carried out without any intervention of delay, gave orders on that very day to make ready those things which seemed needful for the purpose; and next day, with the most anxious pains, I carefully joined those relics once again to the body from which they had been taken away. How grateful this deed was to the most blessed Martyrs was proved by the plain witness of the miracle which ensued. For the next night, when we were sitting in the church for the solemn office of Matins, a certain old man, deprived of the use of his legs, came in to prayer, painfully creeping with his hands and knees. In the presence of us all, by the strength of God and the merits of the most blessed Martyrs, he was so perfectly cured, at the very hour when he came in, that for walking he



no further needed the support of a crutch. And he  
declared as well that he had been deaf for five succes-  
sive years, and that together with the use of his feet  
hearing had been restored to him. And so, when all  
these things were come to pass, I set out, as  
I have said above I wished to do, for  
court, there to pass the winter,  
pondering many things  
in my mind.



## Chapter 4.

MIRACLES WROUGHT FOR THE DEAF AND DUMB, THE DISTORTED AND OTHER SUFFERERS, AT MULINHEIM.  BEER CHANGED TO WINE.  A TORCH LIGHTED OF ITS OWN ACCORD.<sup>1</sup>  ✠

**A**BOUT to write now of the cures and miracles which the most blessed Martyrs of Christ, Marcellinus and Peter, wrought in sundry places, after their most holy bodies had been carried from Rome into France, — or rather which, through their blessed merits and loving prayers, the king of martyrs himself, our Lord Jesus Christ, deigned to perform, — I have thought it needful to set down, in a short preface, that the greater part of those things which I have made ready to write about was called to my attention by the reports of others. That I might put confidence in them, however, I was so firmly persuaded by the things which I myself saw and knew to have occurred in my presence that without the slightest scruple of doubt I could believe to be true what was said by those who bore witness that they had seen these things, even though of the persons from whom I heard it I might have either little or no knowledge up to that time. But of all these things it seems to me that those

1. Here begins Book III in the Surian edition.

should first be written down which occurred and were seen by myself in that place to which those same most blessed Martyrs directed that their most holy ashes should be translated. Then those things which were done in the palace of Aix-la-Chapelle, under the very eyes of the court, are to be recorded. Then, I thought, should be put down the works which were wrought in divers places to which, at the request of religious men and by my assistance, the holy relics of those saints were carried; so that, following this order of narration, nothing should be omitted of all the signs and miracles which could possibly have come to the notice of our petty faculties. And so, now that the preface is finished, let us set forth the miracles, themselves the true object of our discourse.

After the holy bodies of the most blessed Martyrs, as has already been set forth in the former books, at their own bidding but in a manner which we ourselves carried out, had been borne, with great rejoicing of the faithful peoples, to the place in which they now rest, and when the solemnities of the Mass had been celebrated in the open air, they had been carried by the hands of priests, of whom at that time no small number was there gathered together, and the bier on which they were borne had been set down near the altar, and again another service was there beginning to be celebrated, of a sudden a certain youth, afflicted with a melting of the kidneys and therefore bent and hobbling on crutches, broke forth from the midst of the crowd of people there standing about, and desiring to bow down



in worship fell down upon his knees; but in a marvelous manner, as if some one had plucked or rather dragged him back, he fell face up and for a very long time lay like unto one asleep. Then, as though awakening, he lifted himself up to a sitting posture; and next, after a very little while, he stood up, no one helping him, and standing on his feet in the midst of the crowd swirling about him, giving thanks together with others for restored health, he joined in the praises of the mercy of God. He told us, in answer to questions, that he had come thither with others of the poor and pilgrims from the Portian country, and that he was called Daniel. At about the same hour, I may say at the very same moment, at which within the church and before the altar itself he of whom we have now spoken had by the strength of Christ and the intercession of the Martyrs recovered soundness of body, a certain old woman stricken with the palsy, and deprived of the use of almost all her limbs, lying outside the doors of the church, called upon the Martyrs to help her; and by and by, in plain sight of all who were about her, she began to be shaken by movements of the entrails, like unto seasickness, and thereafter to cast forth in vomiting a great abundance of phlegm and bile. Having done this, and sipped a very little cold water, she asked that she should be lifted up from the place where she was lying, and hobbling with a crutch she went into the church, and when she had worshipped the Martyrs and recovered the strength of her limbs, she went back on foot to where she belonged.

In the meantime a certain man, by name Willibert, who had a house not far from the church in which the bodies of the blessed Martyrs now rest, approached the bier, among others who were come together to show reverence for the saints, and offered up, in the guise of a gift, forty pieces of silver. And when he was asked by us who he was, and what the offering of this gift meant, he answered that a few days before he had been seized with a very great weakness of body, and that he had sunk to a point where, despaired of by all who had seen him, he had been exhorted at once to dispose of all his goods for the benefit of his soul; and that he had done so. And when he had arranged to what holy places everything he had should be given, one of his servants lamented with loud groans that they had managed matters rashly and negligently, in that none of his property had been given to the saints then just coming from Rome. And so those about him fell to asking one another whether they knew of any possession left him which could be sent to the Martyrs. Now at that time they were in Michilinstadt, and it had not yet been made clear by any signs that they were to go on from thence. And when some one answered and said that of all his goods only one pig remained, and that they had not settled to whom it should be given, he rejoiced and gave orders that it should be sold and that after his death the price of it should be sent to supply candles for the Martyrs. When he had uttered these words he says that he felt so sudden a relief from his malady that straightway, all pain having departed, he had longing

to eat, and having taken food he recovered strength so quickly that the next day he was able with great ease to go about all the business and work which the habit of his affairs demanded. So after this the pig had been sold, and this was the price of it, which according to his vow he was offering to the blessed Martyrs.

The rest of the wonders and miracles which God wrought through them for the good of men, although the order in which they are related I think of no importance, I have determined to describe as they occur to memory; for in telling of them, the chief thing to consider is what came to pass and why, rather than when.

Now when the relics of the blessed Martyrs had been placed with solemn rites in that same church, where according to the custom of our established religion the holy offices of the Mass are daily celebrated, it happened that one day, when divine service was in progress, and we had taken our place in the upper parts of the church, looking down at the people gathered together below under our eyes, a certain half-naked clerk, who had come among others to that service, and was standing in the midst of the crowd, of a sudden fell down so very heavily that for a long time he lay on the pavement like one dead. And when some of those about him tried to lift him and to stand him up, for he was hard of breathing, so great a burst of blood came from his mouth and his nostrils that the whole front part of his body — that is, his breast and his belly down to the garment which covered his privy parts — was covered



with the outflow. When they had brought water to refresh him, he recovered his strength and could speak clearly. But when he was afterwards questioned by us, he declared that from infancy up to that moment he had been unable to hear anything or to speak. His country, he said, was Britain and himself of the nation of the English; for the purpose of being with his mother, who was going on a pilgrimage to Rome, he had started on a journey and among other pilgrims, who wished to go together to Rome, he had come to that place, but when his companions went on he had stayed there; and the day on which he was made whole was the seventh from that when he had reached the place. And when we asked him his name, he answered that he was completely ignorant of his name, for the reason that from the time when he became deaf he had never heard his name.

A few days afterwards, when after the customary manner we were gathered together in the church for the vespers service, a certain deaf and dumb girl, whom her father and her brother, to the end that she should seek to be made sound, had led from the country of the Beturiges through many places where saints abide, and at last brought thither had made to stand among others in that same church, was of a sudden stirred as it were by a madness; she struck together as hard as she could the tablets by the noise of which she was wont to seek alms, and cast herself raving among the people gathered in front of her. Then running to the left-hand wall of the church, and leaping up three feet or more as if she

would climb it, she fell down on her back; and when she had lain there a little while, far more like one dead than one sleeping, and was sprinkled almost all over by an issue of blood which gushed without stint from her mouth and nostrils, she was lifted up by those standing about her and carried into the middle of the church. And when she had lain there also for a little while she sat up, like one awakened from deep sleep; and then, stretching out her hands to those who were standing about her, she begged them with what movements of the head were in her power that she should be raised to her feet. Being raised up she was led to the altar. When she saw Ratleig there, standing among the other clergymen who were together near the altar, and looking at her, she straightway burst forth with these words: "Thou art Ratleig," she said. "Thou," she said, "art called by this name. Thou art the servant of these saints." And when he asked her whence she knew this, or who had told her his name: "These very saints," she said, "who are here at rest, came to me when I lay like one sleeping, and put their fingers into my ears and said to me: 'When thou shalt have been raised up, and shalt make thy way to the altar, know that the young clergyman whom thou shalt see standing before thee and looking upon thee is called Ratleig; and he is our servant, for it is he that brought our bodies to this place.'" And in truth it was so. For he was the very man of whom we recorded in the first book that we had sent him to Rome for the purpose of receiving the relics of the saints from a certain deacon and bringing them

back to us. And this girl, in this wise and in our presence, through the virtue of the most blessed Martyrs, was freed from the spirit of evil and restored to the full soundness of her body; and her father and brother, who had brought her thither, bore witness that from the time of her birth she had been deaf and dumb.

Now though I myself did not see the miracle which I am about to relate, I can believe the words of those by whose account it came to no less than mine own eyes; so, once for all, and without a qualm of doubt, I have decided to set it down not as if I had heard of it but as if I myself had seen it.

Certain merchants of the city of Mainz, who were accustomed to buy grain in the upper parts of Germany and to bring it to their city by the river Main, brought to the church of the blessed Martyrs a certain blind man, of the nation of the Aquitanians, by name Aubrey, whom they had taken aboard their boat, at his own request, for the purpose of deserving reward from God. When he disembarked there, and was received as guest in the house of the guardian of the church, he tarried there seven days or more. For besides blindness, which seemed natural to him for the reason that he had no eyes, he had a dreadful and unsightly infirmity of the whole body. For there was a great trembling of all his limbs which shook him in so troublous a manner that he was wholly unable to convey food to his mouth with his own hands. On a certain day, when he was lying fast asleep in the forenoon, at the house where he abode, he saw in his sleep a certain man come up to him



and urge him to rise without delay and make haste to church; saying that the time was come when through the virtue of the Saints he ought to be freed from that pitiable suffering. Awakened, and led to the church, he sat down on a certain stone, in front of the gate. At that time within the church divine service was going on, as is the custom, and when the prayers were finished which precede the holy reading of the gospel, it began to be read. When hardly two verses had been read through, of a sudden, as if struck by a blow, that shaking man cried out very loud, saying: "Help me, Saint Marcellinus!" Now although all who were in church were no little disturbed by this noise, the greater part by reason of their respect for the reading of the gospel remained where they were, but many ran out to see what was the cause of this crying out; and, as they later bore witness, they found the man aforesaid, in the place where he had been sitting, lying stretched out and flat on his back, and his chin and breast were flooded with blood gushing from his nostrils. And when he was stood up by them, and had refreshed himself by sipping a very little cold water, he told them that it had seemed to him, when he had sent forth that cry, that some one had struck him a blow on the head, and so he had implored the help of the blessed Martyr. But it seems that this blow was so good for him that from the very moment no more trace of that unsightly trembling appeared in his body. Afterwards he stayed almost two years in that very place, and, as he himself bore witness, there was no night in these two years in which he

did not see in dreams those Martyrs who had made him whole; and he heard from them many things which he was bidden to tell others; of which we now see many fulfilled which he then foretold should come to pass.

A few days afterward, we saw another man, afflicted with a similar disorder, cured in the same church by the merits of the same Saints in no dissimilar manner. For one night, when matins was celebrating, and we were seated in the church to hear the readings of divine law, a certain man entered in the dress of a clerk, hobbling on a crutch, and with limbs so shaking that he could hardly control his tottering footsteps. And when he leaned against the wall to pray he cried out with a loud voice, and thereupon fell face downward; and after a little time had intervened he rose up sound of that disorder by which he had been possessed. And when we asked him if at the time when he recovered health anything had appeared to him besides what we all could see, he said that a little before he had come into the church he went for purposes of prayer to the old church — which was to the westward of the new church, where the Martyrs then lay at rest, and a little way off; and that, as he found it closed, he prayed before the doors. Then, when he stood up, and started to go to the church, he had seen a certain clergyman, with venerable white hair, robed in a white stole, going before him thither where he wished to go. And, as he himself avers, he followed him to the door of the church. When they both arrived there, he who had been ahead stood aside, pressing himself against the left-hand door post, as if he

wished that he whom he had proceeded for a little while should enter first; and that when he had hesitated to enter before him, he had ordered him to do so, by a nod of the head. And when he had entered, and bowed himself down in prayer, he had stood behind his back, and with his fist had struck him on the back of the neck and knocked him down, and thereupon had vanished. But no other except him who was made sound could see him.

At about the same time, when having risen in the night we went to the church, we found before the gates of the church a certain boy lying in the porch, so pitifully drawn together that his knees touched his chin. And he asked one of those who followed us to carry him into the church; and he, moved by pity, lifted him up and set him down in the church, near the chancel. And of a sudden he was overcome by a flood of sleep, there where he lay; and he did not fully awake until, by the intercessions of the Saints, he had been so perfectly cured of that pitiable distortion that awakening of his own accord he rose up from the place where he had been carried in the arms of another, and made his way to the altar, that he might give thanks to God. But when daylight shone forth and we could speak with him, he stated that three times, before the bell of the church sounded, he had been accosted by a certain clergyman, to him unknown, and exhorted to let nothing prevent him from coming to church at the time of the Matins service. And that he had done so, and then, as we saw, had recovered, while asleep in the church, complete



soundness of his body. And he looked as if he were about fifteen years old.

Likewise we saw another cured in the same place, in like manner, and in about the same time — not a boy, as this had been, but a very old and feeble man. We found him one night when we came to the door of the church by reason of the celebration of Matins, at the very threshold. Hobbling on his knees, he supported himself on two crutches, and thus by his very slow movement delayed our passing in. And when we were standing behind his back, brought to pause by the slowness of his movement, such a fragrance of the sweetest savour coming forth from the church filled our nostrils that it surpassed in excellency any mingling of all spices and thymes ever made by art. He entered at last, and in our presence lay him down close to the chancel, as if about to sleep. We also entered, took our places, and together with others chanted, after the accustomed manner, the psalms which were reciting. But when the first reading began, we heard that same old man groan, and like one who had a blow cry out for aid; and then, after a little space of time, we saw him rise to a sitting posture, and presently, having taken up the crutches with which he was accustomed to direct his steps, stand up on his feet. And we saw only these things. But he declared that it had seemed to him that, as he lay there, two men as it were had laid hold of him, the one by shoulders and arms, the other by knees and feet, and thus by pulling had stretched out the sinews which had been drawn together. And since besides this

shortening of sinews he averred that he had been troubled with deafness, he declared that when he had lifted himself up to a sitting posture there had come upon his head as it were the blow of a fist hitting very hard; and that at the same time he had heard the voice of one bidding that thenceforth he should hear. This old man, made sound in this manner, declared that he came from the country of the Helvetians which is now called Argovia, and that he was of the nation of the Germans.

Another man, but afflicted with a like contraction of the sinews, who said that he came from the city of Liège, where Saint Lambert rests in the body, one Sunday night, after the Matins service was finished and we had returned from church, when for the benefit of those who were come from afar and needed to hurry back to their daily duties, a priest was celebrating in due manner the sacrament of the Host of Salvation, fell down, in the presence of all who were there, on the pavement, and there lay, for a little space of time, as if fast asleep; then, like one roused from slumber, he stood up, nobody giving him help. And when one of those about him picked up the crutches which he had hitherto been accustomed to use, and which, when he fell, had slipped from his hands and lay a little way off, and held them out to him, he refused them, saying: "May I never touch those things again!" So, cured in this manner, he went back on foot to his home, from which he had made his way to the threshold of the Martyrs rather creeping than walking.

Not long afterwards, in the month of November, when, in accordance with my custom of passing the winter at the palace, I had made ready to go to court; and having started on the journey, had crossed the river Rhine, and had stopped to tarry at a royal manor which has the name of Zinrich, it happened that after supper, which had engaged a certain part of the night, I betook myself with friends of mine to the retirement of a chamber where I was to sleep. Suddenly the servant who was accustomed to provide us with drink came in, as if he had some news to tell. Looking at him, I asked, "What do you wish to tell us? For, as I perceive you have something, I know not what, which you wish to bring to our attention." Then he said, "Two marvels have just been wrought in our presence, which I come to describe to you." And when I ordered him to say whatever he would, "Just now," he said, "when you got up from supper and entered this chamber, I went down with my fellow-servants to the cellar which is under the room where you supped. And there, when we began to serve out beer to the servants who were come for it, a boy sent by one of our fellow-servants came in, with a flagon in his hand which he asked loudly to be filled for him. When it was filled, he also requested that a little bit of that same beer should be given him to drink. It was given him in a can which by chance stood empty on the cask in which the beer was. But when to drink it he put it to his lips, he cried out, in great astonishment, that this was wine, not beer. And when he who had filled his flagon, and had drawn the draught






which had been given him from the same tap, began to accuse him of lying — ‘Take it,’ he said, ‘and taste it; and then you will make sure that I have spoken not a lie but the truth.’ He took it and tasted it, and declared that to him the savour was more like wine than beer. Then a third and a fourth, and the rest who were present there, testing and marvelling one by one, drank up all that was in the can. And as many as tasted it out of the can bore witness that it had the savour of unmixed wine, not of beer.

“Just then, when they were amazed and perplexed by their wonder at this marvel, it happened that a taper, whose light they used there, and which shone fastened to the wall hard by the cask, fell, though nobody touched it, down to the pavement, wet with damp; and there was so quenched that not even the smallest spark remained alive in it. And one of them, snatching it up, ran to the door; but much troubled by the dreadfulness of the dark, before he got out, though he was on the very threshold, cried out: ‘Holy Martyrs Marcellinus and Peter help us!’ And at that appeal, the taper, which he held in his hand, was lighted.”—When I heard these things I presently, as was fitting, spoke words of praise and gave thanks to Almighty God, who always and everywhere glorifies his saints, and deigned to gladden with such manifestation of their powers us their servants, who then had the holy relics of them with us. But him who had brought me the news I bade, when the story was finished, to go back to his abode. And then, when I had laid me down in bed to sleep, I

began to turn many things over in my mind and to wonder what that changing of beer into wine, that is of the worse drink into the better could mean or signify; and why a miracle of this kind had taken place just there, that is in a royal residence, and not rather in the place where the most holy bodies of the blessed Martyrs who through the power of Christ had worked their wonders were laid hidden. But although by long and careful pondering I could come to no sure answer to this questioning, I nevertheless felt sure, and shall always feel sure, that the holy power on high, through which these miracles and others of this kind are believed to be wrought, never allows any thing to happen or to be done without good reason among the creatures whom I doubt not to belong to his providence and government.



## Chapter 5.

OTHER MIRACLES DONE AT MULINHEIM;  
THE DEAF AND DUMB, THE PALSIED, AND  
THE DERANGED CURED.  A LIGHT VOUCH-  
SAFED TRAVELLERS BY NIGHT.  A LITTLE  
BOOK OFFERED THE EMPEROR. 

**S**O, having started on my journey, as I said above, I proceeded to court. For at that time the Emperor Louis, who was abiding at the palace in Aix-la-Chapelle, had given orders that an assembly of lords should take place about mid-winter; where among others I too was commanded to be present, so I was compelled to be away from the neighbourhood of the blessed Martyrs, and made a far from joyful stay at the palace. Now after exactly a month since I arrived there was finished I sent one of our followers, by name Ellenhard, ordering him to hurry with all the speed he could to the door of the blessed Martyrs, and having visited the brothers whom when I set out I had sent thither to celebrate divine service, and having carefully inquired into all things which had happened there, to come back to us at once. When he arrived there, he tarried three days. But on the fourth, when he was making ready to return to us, that blind man, by name Aubrey, of whom we made mention above, detained him when he was about to start; saying



that he should not begin his journey before he had seen such a wonder wrought as when told me would make me glad with exceeding great rejoicing. He added also that the most blessed Martyrs had appeared to him while asleep the night before, and had given him orders that he seek out a certain poor man, by name Gisalbert, bowed down by a very large hump of the back, and thereby bent forward and hobbling on short crutches; and when he was found that he bring him, at the time of Matins service, to the chamber which is above the porch of the church, close by the relics which were there: to the end that there, by the merits and power of the saints of whom the relics were, he might be freed from that deformity of a hump and from the inconvenience of his bowing down. He yielded to the request, and put off till next day the journey on which he had made ready to start. And that blind man, searching for the poor man he had been ordered to seek, found him; and, as he had been commanded, placed him in the upper parts of the church, near the aforesaid relics, at the time of the matins service. Now those relics, a fact we did not yet know, were of the blessed martyr Marius, and of his wife and sons, that is Martha, Audifax and Habakkuk. For they also had been brought to us together with the bodies of Saint Marcellinus and Saint Peter, and in the same chest. But he who brought them knew not of whom the relics were; for he who had sent them to me had promised that he would come to me, and tell me with his own lips the names of the saints of whom these were the relics: which later came to pass.

But the poor man who had been placed beside them by the blind man aforesaid, when the second lesson of the night service was reading after the usual manner, uttered a loud cry, striking with no small fear them that heard. And when some of the clergy, together with him who had been bidden watch there, ran to him, they found him face downward and stretched out before the altar, and the pavement which was beneath his mouth wet with a great deal of blood. Lifting him up, and refreshing him with water brought thither, they led him to the lower parts of the church, that all might give thanks, for he was sound, and stood erect, nor was any trace left of that bowing burden like unto that of a camel. And when this miracle was wrought in this manner, he whom I had sent thither came back to me as fast as he possibly could, and when he told me what he had seen he filled me with great gladness and rejoicing.

Not long afterwards Ratleig, who, as we have set forth in the former books, brought the holy ashes of the Martyrs from Rome, arrived, having been bidden, as he said, to bring me a little book, containing a good many headings; and the reason of it he said was like this: that blind man of whom we have just made mention had advised on the authority of the Martyrs that those headings should be written down and brought me, and he said that I should take them and offer them to the Emperor, to read. I took the little book from him and read it, and when it was corrected and written down anew, I offered it, as he had ordered, to the Emperor.

And he also took it and read it: but of the things which by this little book he was ordered or advised to do he took the trouble to accomplish very few. Now what those headings contained, or what they recommended to be done or what left undone by him, may better be set forth in another place than this. Nevertheless I think that the manner in which it was revealed and ordered that the little book ought to be made and to be given the King not only should not be passed over but should be written down as openly and as clearly as it can be.

And Ratleig said that these things came about in this way. "A few days ago," he said, "when we came together in church as is the manner to celebrate the night service, that blind man whom you know came to me, begging that I step aside with him into a more secret place. I did as he wished, and with him entered the cell where I am accustomed to sleep. Then he spoke first, saying 'To-night, a little before we were awakened by the sounding of the bells, there appeared to me in a vision a certain man, with venerable white hair, clothed in a white garment, holding in his hand a golden wand, and he spoke to me in these words: "See, Aubrey," he said, "that you fully understand all that I shall say to you, and hold it so fast in memory that you can also make it clear to others, who are to write it down. For it is my will that these things be written down and shown by your master to Louis, the Emperor that he may read them. For truly it is very necessary that this should be not only known but also done by the



prince to whose realm those same Martyrs are come by the order of God."

"Thereupon beginning he dictated one after another a dozen or more headings; and he bade me that I should tell and explain them one by one to you and to four others whom I will name to you; and that after this you should make a little book of them and carry it to your master, who now abides in the palace; and that you should bid him, on the authority of the Martyrs, to present it as soon as he possibly can to the Emperor. Thereafter he added, "Do you know who I am, who bid you do these things." Then without hesitation I answered that he was Saint Marcellinus. And he said unto me: "It is not as you suppose, but I am Gabriel, the archangel; and I have taken on the shape and form of Marcellinus because the Lord God has committed to me the charge of all things and matters concerning these same Martyrs; and I am now come to tell you what I have bidden you write down, because it is the will of God that those things shall be brought on their authority, without the intrusion of delays, to the knowledge of the king. And do you, as I have bidden you, go at the first gleam of dawn after the Matins service is over, and tell what you have heard to those to whom I have ordered you to tell it." — Then I said, "There is no one who will believe that an angel has spoken to me, or has ordered me to bear these tidings." And he answered and said: "It will not be so; but I will give you a power which you shall exercise in their presence: and when they have seen this they will have no more doubt

concerning the things which you relate to them by my command. So therefore it is my will that you ask Ratleig to put before you two new candles which were never yet lighted; and taking one in the right hand and the other in the left go stand before the altar; and when you have finished telling all the things which I have bidden thee, tell those who hear them that by this sign they may believe these things which you have spoken to be true and ordered by the angel of God, that is, if the candles in your hands shall be lighted when they are looking on, without the bringing of fire which the eye can see.”””—When all this had come to pass, the little book was written, and brought to me, and by me offered to the King, and also by him received and read through. So it has appeared right to me to make mention of this little book among the other miracles; for on the occasion when it was ordered to be written that marvellous and unprecedented lighting of candles occurred which the Angel who lighted them declared should be accomplished through the merits of the blessed Martyrs.

At almost the very time when Ratleig went back from us to the church of the Martyrs, another little book was brought us from thence, containing the words and arguments of a certain demon who called himself Wiggon. These were uttered by him in the presence of many witnesses before the altar, near which the holy ashes of the Martyrs repose, in answer to the questions of a priest who had read a service of exorcism over one whom he possessed: and it happened in this manner.

There is a manor in the country of Niedgau called Hecgstat, belonging to the monastery of Saint Nazarius, from which a certain girl, of about sixteen years, possessed by that wandering spirit, was brought by her parents to the church of the Martyrs. And when she was come before the tomb containing the holy bodies, and the priest had read above her head the words of exorcism, after the proper manner, and thereafter began to question the demon as to how and when he had entered into her, he answered the priest not in the barbarous tongue which was all the girl knew but in the speech of Rome. And when the priest was struck with wonder and asked whence came knowledge of the Latin tongue, when the girl's parents, who were there present, were completely ignorant of discourse after this manner, the demon answered and said "You have never seen any of my kin." Then the priest said "Who then art thou and whence, if these be not thy kinsfolk?"

And the demon said, speaking with the lips of the girl, "I am an officer and a disciple of Satan, and for a very long time I was porter of Hell; but now for some years, with eleven of my comrades, I have ravaged the kingdom of the Franks. Grain and wine, and all the other fruits which spring from the earth for the use of men we plagued and ruined; we killed flocks and herds with murrain, we let loose plague and pestilence among men themselves; and all the troubles and the evils which they now have long suffered according to their deserts, have fallen upon them, have been cast upon them by what we did." And when the priest asked him



for what reason a power of this kind had been granted him, "By reason of the perverseness," he said, "of this people, and of the manifold sins of those who are set up to rule over them. For they love profits and not justice, and they fear man more than God, and they oppress the poor, they will not listen to widows and orphans crying out to them for aid, and they do justice to none except for pay. Besides these there are many and almost numberless other sins which are daily committed both by the people themselves and by their rulers; such as perjury, drunkenness, adultery, murder, theft, rapine which no one forbids, and when they are committed there is none who punishes them. They that are most in power serve like slaves for base profits; and they abuse the higher place, which they received that they might justly rule their subjects, giving themselves up to pride and vain glory; hatred and malice they cherish not against them that are far off but against their neighbours and those with whom they are allied; friend hath no faith in friend, brother hates brother, and the father loves not the son. There are few who faithfully and devoutly pay tithes, fewer still who give alms; and this because they deem lost to themselves whatever they are bidden give to God or to the poor. They do not fear to have short measures and false weights, against the command of God; they try to get the better of one another by fraud; they do not blush to bear false witness; they do not keep Sundays and Feast Days, but then, just as on other days, they work as their fancy bids them. By reason of these things and many more which

God has either bidden men do or forbidden them to do, and because this people by disobeying His commands is guilty of contumacy, we have been allowed, nay ordered, to do those things among men which I have named above, one by one, so that they may suffer the deserts of their faithlessness. For those are faithless and lying who take no pains to keep the promises they have made in baptism." All these things the demon spoke in Latin through the lips of the girl who knew none.

And when the priest began to command that he come forth from her; "I will come forth," he said, "not by reason of your command, but by reason of the power of the Saints, who will not suffer me to stay in her any longer." With these words he cast the girl down on the pavement, and made her lie there for a little while, face down, like one asleep. But a little while after, when he had betaken himself away, the girl, as if waking from a slumber, by the power of Christ and the merits of the blessed Martyrs, rose up sound, and all who were there saw her and marvelled, and after the demon was cast out of her she could not speak Latin; so that it is plainly evident that not she but the demon through her lips had spoken it. Alas and weladay! To what a pitiful depth have our times fallen when not good men but evil spirits are our teachers; and the quickeners of our vices and the tempters of our crimes warn us for our good.

At about the same time a certain nun, by name Maretrude, from the country of Wetereiba, had been so mightily stricken for ten years by the dreadful disease of palsy that for all that time she could use hardly any

part of her body for human needs; and her kinsfolk had no more hope for her, for they had carried her to every holy place to which they could manage to go. But nevertheless when she was brought by them to the church of the Martyrs, and at the time of the night service by the chancel, through the merits and mediation of those Saints she was given back her longed-for health without delay, and so fully and perfectly that recovering the strength of all her limbs she who had been borne thither on a litter returned home on foot. But when she came near home, in the course of her journey, she was seized with the same disorder from which she had rejoiced to be freed. So repenting of her return, she begged to be taken back to the threshold of the martyrs. And she was hardly brought back when without delay she received again the soundness which she had lost by departing. So she made a vow that she would never again willingly depart from where honour was done the bodies of the Saints, and she built herself a little cell, so that she could dwell not far from the church, and thenceforth, religiously devoted to the service of the Martyrs, she abode there most prayerfully.

It also appears that another woman, not much later, was freed by the same blessed Martyrs from a very troublous disorder. This fact is known to have been accomplished as follows: In the country of Niedgau there is an estate called Urselle which is distant from the church of the Martyrs by the space of about six leagues. At this place a certain woman, when she waked from sleep early and sat up in her bed, and after the manner



of those rousing themselves from slumber stretched herself to shake off sloth by extending her arms and by frequent yawns, opened her mouth a little wider than she ought to have done, and the joints of her jaws near the ears slipping out of place, she gaped and grinned immovably; and unable to shut her mouth, and looking more like a mask than a human being she was afflicted with the penalty of that imprudent yawn. When she brought this to the notice of the poor women who lived on the same estate, they came running in and tried to help her suffering with herbs and silly incantations. But this vain and superstitious presumption had no effect; and whatever unskilled hands did to help or cure the sufferer rather troubled her and hurt her. Thereupon a brother of that woman's husband came in, and gave the wholesome advice that she should be taken without delay to the church of the Martyrs; saying that she could be made whole there if she were ever to be made whole at all. So they began to lead her thither, mounted on a pack-horse; but when they were come near the church they made her get down from the pack-horse and walk on her feet. And when she was come to the spot where the turret which contained the bells of the church could be seen, those who were leading her bade her lift up her eyes and look at it, and she looked, and saw and without the intervention of any delay recovered her soundness of body. Thereupon all together fell down on the earth, and gave thanks for the mercy of God in what words of praise they knew, and rising up made haste into the church; and after they had wor-

shipped the most holy Martyrs, and made offerings according to their means, they went back, with great rejoicing, to their own affairs. We saw that same woman and talked with her; and those things which were wrought for her we have set down as she herself told them.

Now I wish to tell what I myself saw on the day of the nativity of the blessed Martyrs. A certain deaf and dumb boy, who had come thither three years before, and had been made porter in the house of the guardian of the church, was sitting, when the feast day was past and vespers service ended, close to the door; and suddenly rising he went into the church, and to the right of the altar fell down upon his face. And when the verger, who was placing a candlestick with lights before the altar, found him lying there, he took care to tell me at once. And we, who were then together, went quickly to the church, and found him lying just as the verger had reported. And when we bade him rise, he could not be stirred, being like one overcome by very heavy sleep. But a little while afterwards he sat up, as if awaking, and seeing us standing about him he stood up, and to those who were near him he spoke in Latin. Now there are certain of our household who say that, about six months before, when that same boy was asleep at night in the house of one of our men, he spoke two words in his sleep, and at that hour recovered his hearing, which up to that time he had lacked as much as speech. This they concluded from the fact that after he had awakened from that sleep he was careful to do everything

that he was ordered to do by anybody. But what seems most remarkable in this wonder is that then he understood those who spoke not Latin but the language of Barbarians; yet when he was made whole he discoursed not barbarously but in Latin. And he said that he had seen the blessed Martyrs, and had heard from them many things which he ought to tell others. But when he did not tell these things at once, but put them off to be told on the morrow, they were so destroyed within him by forgetfulness that he could remember nothing of what he had heard. And as he knew not his name, I ordered that by reason of the prosperous result of the miracle he be called Prosper. And he is alive now, and keeps the same office he kept before in the household of the guardian of the church.

Now the day before Prosper recovered his speech, — that is, on the eve of the feast-day, — a certain youth, likewise deaf and dumb, came into the church, and when with gestures of supplication he had implored the help of the saints he too, by the aid of God, was made wholly sound of both afflictions. Now as he also, like the other, had never heard his name, I called him Gottschalk. But, after the power of speech was granted him through the merits of the Saints, he spoke not like Prosper, but after the manner of his people in a barbarous tongue.

Now when certain duties, according to custom, compelled me in the month of December — if I remember right on the very first day — to go to the court of the King, I left the abode of the Martyrs, and next day



came to the town which in modern time is called Wiesbaden, there having abode for the night. And when, that we might more comfortably pass through the forest which is about that place, we arose earlier than usual, the servants who went before us with baggage, set forth. But after they had left the town in which we tarried, and started on their way, such darkness of black night was all about them that they could not tell which way to turn. Besides it was very cold; and the earth, covered with frost, would not show them their path. And as the tops of the hills through which they must travel were covered with clouds they could not see how far off or near they looked. In addition to this, a heavy fog fell on the valleys, which filling their sight with its thickness checked them when they would have proceeded on their journey. And when they saw that they were checked by so many obstacles, and could not tell what to do, they dismounted from their horses, and tried to seek by groping the road which they could not see. But when this helped them little, they mounted the horses again, deciding that they had better run the risk of losing their way, of which they were sore afraid, than make long delay. So going on in the dark a very little way they came to a cross which had been set up in memory of the blessed Marcellinus on the road by which they were to travel. Now the reason why that cross was placed there was that, when I was returning two years before from the palace, and bearing the relics of the blessed Marcellinus, which had then been given back to me, the inhabitants of the town in which we

had just passed the night, had met us at that point; and in memory of this fact, they had set it up, in reverence to the blessed Martyr as if it were an inscription or a monument. And when the aforesaid servants, rather by straying than by finding their way, were come thither, they took counsel, and there waited for their fellows who were following; and, lest they should lose their way, they called them to themselves by the sound of a horn; and then, when they were all gathered together, they called on the blessed Martyrs to bring them aid, and lifting up their voices on high they thrice chanted the *Kyrie eleison*.

And when this was done, so great a flash of light sent from heaven shone over them just as many times that it equalled the clearness of daylight. And that lightning gave them such help in pursuing their journey, that, the fog melting and the darkness broken, they could go on their way, without any delay of straying though in the woods and amid hills dark with forests, even until the rising of the dawn. With the first flash, too, such warmth came together with the light that they said they felt as it were the heat of a kindled fire. And by that blast not only the fog but also the frost which till then had covered the hills and all the forest was so consumed that when the third flash was past hardly any trace of the bitter cold remained. These things they who had seen and experienced told us on the evening of the same day, after we came to where we were to tarry. Putting faith in their words, we gave praise to the mercy of Almighty God with every act of thanksgiving

because through the merits of his saints he had deigned to succour and to comfort us in all our needs.

Although all the works which we have known to be done for the help of mortals through the merits of the blessed Martyrs are great, and should be attributed to divine power, the strength of Almighty God is nevertheless so openly and clearly evident in the miracle which I have now ordered written down that no room for doubt is left but that whatever He wills to do for every one of His creatures He can most easily bring to pass.

In the country of Niedgau is a village called Suntling, in which a certain priest, by name Waltbert, had a church. Afflicted in mind, to the great sorrow of his kinsfolk, he was brought to the church of the Martyrs. Three of those with him were his brothers, one a priest and two laymen; the fourth, a near kinsman, was a monk of the monastery of Hornbach, in which the priest himself had been educated from an early age. And when I asked them whether any help had been given him by any physician, "As soon," they said, "as we understood that he was afflicted with this raving disorder, he was taken by us to the monastery in which he was brought up. And when the physicians there had done many things for him according to the cunning of their art, and could not drive the sickness out of him, our friends urged us to commit him to the pity of these Saints: for we believe that they can save him, even as we have heard many others to have been saved here." After this, received into the lodging-house, they were four days with us, taking him daily into the church,



and making him lie down before the holy ashes of the Martyrs. But on the fifth day his brother the priest and the monk who was come with him, requested that I would keep him with his two brothers who were laymen, until they should come back again; for they said that they would come back again in three days. I did as they wished, and confided him to our priest Hiltfried. And when he had been received by the priest, and had been taken to the cell in which he lodged himself, toward evening of the same day he was moved more violently by the madness which possessed him, and snatching up a knife which chance had put in his raving way he tried to kill one of his brothers who were taking care of him; but he avoided death by flight, and told our men, who were near by, of this access of fury. Then the priest to whom I had committed the care of him, proposed to me and persuaded me that I should let him be bound. So bound with iron chains he was put to bed, and with locked doors was left alone in the cell. His brothers lay before the door, and watched as carefully as if he had been strong enough to break his bonds. Besides, the chains with which he was held bound were of such sort that while he was in them he could not turn to right or left, nor lie except flat on his back.

So he went to sleep, and as he himself testifies did not wake up until the middle of the night. But waking when the cocks began to crow, he found himself not only freed from bindings of chains but also delivered from the affliction of madness under which he had laboured; and forthwith bent with all his mind to the ut-

terance of the praises of God in psalms and hymns, he sang them in his overflowing thankfulness so clearly that he waked all who were sleeping near the cell. Then getting up he went to the door, and asked his brothers, who were lying there, to let him come out, for the needs of nature. But they, thinking this the cunning of a madman, dared not consent; and sending for their host, who had shut him up there, they begged that he speak with him. And after he had spoken with him, and by the good sense of his answers understood him to be of sound mind, he opened the door and let him go where he would; and meeting him when he came back, he asked him what was become of the chains with which he had been laden. And he answered "The chain with which you bound me is safe, and if you wish to know where it is, seek it and you shall find." So having kindled lights they found it lying before the bed in which they had made him rest, and arranged in the same manner and tied with the same knots as it had been when they fastened him with it to that very bed and left him alone in that very cell. Who can be believed to have done this, save He who made all things from nothing; and who can do with the things he has ordained wonders which can neither be understood by reason nor explained in the speech of man? For who can either imagine in his thoughts or tell in words by what means that priest was freed from these chains; for it is most certain to us that there is no one who alone could free himself from knots of that kind if he had been bound with them as that priest was when he was shut up alone in that cell? But

those who led him thither, after they came back and found him whole and in possession of his mind and memory, went back with him, rejoicing and giving praise to God, to where they belonged. That this marvel was thus wrought we did not learn from the witness of any others whatsoever, but, by the will of God we ourselves knew it, for we were still there; and we write of it so confidently because we came to know it, as they say, by ocular evidence. But inasmuch as all the things which we have determined to have written of the wonder-working of the Martyrs cannot be comprised in these presents, let this book end here, for what is left may better start from a new beginning.





## Chapter 6.

MIRACLES WROUGHT IN THE PALACE OF  
THE KING BY THESE SAINTS. BLINDNESS,  
CRAMPS, PALSY AND FEVERS CURED. ∞ ∞ ✠

**I**N telling of the signs and wonders which I have purposed to write down in this book,<sup>1</sup> it seems to me that those should be placed first which, as they were wrought at the palace, came to the knowledge not only of the people, but of the King himself and his nobles, and, so to speak; of all the court; and not so much for that reason as because at that time no other relics than those of the blessed Marcellinus and Peter were in our little oratory, where these miracles came to pass, so that any cures or wonders known to have been wrought there belong and should be referred to them whose relics alone were there. The same most blessed Martyrs, as we shall see in what follows, have wrought in the abiding places of other saints many wonders and miracles, which may not unreasonably appear as it were common to them and to the saints in whose churches they came to pass; principally on this account — that those who are believed of equal merit in the sight of God, are not foolishly thought to work in common when miracles are accomplished. But that this was otherwise is proved by the

1. Here begins Book IV of the Surian edition.

consideration, which is clearly evident, that no wonders had been wrought in these places before the aforesaid relics of the blessed Martyrs had been borne thither. But now, as we have promised, let us set forth the miracles which were worked in the palace of which I have just spoken.

There was a certain youth among the chamberlains of the King, by nation a Greek, by name Drogo; and seized by a fever, he suffered, by reason either of the carelessness of those about him or of the ignorance of physicians, from long weakness of health, for many months. And he, after the abbot Hildoin had returned us the relics of the blessed Marcellinus, as is set forth in the second book, was counselled in dreams to go to our oratory, and there to light four candles bought with money, and to call on Saint Marcellinus, whose head was declared to be there, to give him help, and to be sure that if he did so he would very soon be delivered from the affliction under which he had long laboured. He believed this admonition, and did what he was bidden do as soon as he possibly could. And presently made sound, and recovering the strength of his limbs, he went home on his own feet.

There was also in the same place another young man, by name Geslach, of the city of Rheims, among those who had been bidden come from that city to construct the buildings of the palace. And he, about half a year before, in the street where he abode, was seized with so powerful and great contraction of the sinews that his feet clove to his buttocks and his knees to his chin. His

friends and neighbours, bearing him in their arms, carried him to the aforesaid oratory; and, since they could not place him otherwise, they laid him down upon his face, and with great devoutness begged the holy Martyr that his health should be restored. The day was Sunday, and the hour of the day when he was brought thither was the third, and he lay there even until the ninth hour. And when the service of that same hour was finished by the clergy, behold there came from the shrine which contained the holy relics of the blessed Martyr so great a fragrance of the sweetest yet strange savour that it filled the whole little cell of the oratory, and in marvel at it all who were there presently rose up, and peered at one another with curious looks, to see if all had perceived it alike. And all at once they saw him who lay near them as it were pulled by hands holding him; and his limbs which had been drawn together by his malady were straightened: and knowing that the strength of God was there, they lifted up the man and set him down before the altar. And when he was placed there they besought the help of God with many tears, and in the sight of all he who had been borne into the oratory by the hands of others was made so straight that he went forth from the oratory on his own feet. But nevertheless he is even still known to bear in his body a trace of the suffering which he underwent: for he has ever after so limped with his left shin and foot that he has needed a crutch to control his gait. Why he was not wholly cured, let them say who will. As for me, I can only surmise that it was needful for his inner



health that some trace of his outward trouble should remain with him.

An old city, distant from the town of Aix-la-Chapelle by the space of eight leagues, is called Juliers. From the domains of that city a certain girl, afflicted with a similar malady and in a similar way, was brought by her mother and others of her kin to the oratory aforesaid; and by reason of the crowd of people who by chance were then gathered there together to hear the solemn offices of the Mass, they could not carry her in, so they set her down outside the east window of the oratory, waiting for a chance when, the gathering of people being dispersed, they could bear her more easily into the oratory. But when about the middle of the service was arrived at, and, the Gospel having been read, the oblation of the host of our salvation was completed, they saw her seized with spasms, and a sweat breaking forth over her whole body, she fell as it were into a sleep. Concluding, and not in vain, from these tokens that the power of God was come thither they lifted her up and set her down on a square slab of stone which lay near by. And there, in the presence of all who had hurriedly come together for the purpose of seeing this miracle, she recovered, by the help of God, and in the space of an hour, complete soundness of all her limbs. Among other lookers-on there were also Jews; of whom one, by name David, after the completion of this miracle, came quickly running to the window of the cell in which I then was, and calling me told me of the miracle which he had seen, giving thanks to God who through

His martyrs had deigned to work such great miracles for the weal of mortals.

There was in the same town a certain blind man of advanced age, who, as he himself declared, had been stricken with sudden blindness three years before, and was in the habit of begging alms among others of the poor from door to door. While he was asleep in his little hut he saw in sleep a certain man come to his side and say that if he would like to see he should go to our oratory, for a doctor was there who could restore light to one who asked for it. He refused, and holding unwelcome the light which was offered, replied, "What use have I for sight, which I have now lost for so long? It is better for me to lack than to have it. For all listen to a beggar, and supply those things which are needful; and it is unseemly that one who can see should beg; and I am old and feeble and cannot work." Then he who spoke to him answered, "Go, and do not delay; for whether you will or no you shall recover sight." He obeyed the command, and made his way to the oratory, and there passed the night; and when nothing happened all night long he went back to his hut. And there he who had before appeared to him in sleep again appeared, and just as he had bidden him first, commanded him to go to the oratory. He did as he was ordered to do, but even then nothing happened. But warned for a third time he came again, and when he knelt before the altar to pray he recovered his sight. This man, while he was still blind, we had often seen among others of the poor and infirm begging in our house: so we asked for no other evidence

of his enlightening, because we thought enough for us the evidence of our own certain consciousness.

Now when the helpful story of these works of power, and of many others like them, was spread through the towns and regions thereabout, a certain woman of the country of the Ripuarians, who had already been a long time blind, had both longing and faith that she should recover sight, and so asked to be taken to the aforesaid oratory. And when she was come there, she remained in fasting and prayer three whole days and as many nights. But when, though present there, she felt within her no sign of the soundness she desired, she was led back home; and after a few days had passed, having again conceived no vain hope of receiving light, she asked to be led back to the holy relics. And when she was guided thither by a single servant, — for those who had brought her there before, judging her hope vain and empty, would not go with her again, — and they were come to the cemetery of the palace of Aix-la-Chapelle, which is situated on the hill overlooking the city from the eastern side, at that point, whither he had led and guided her, she recovered, even as if divine grace were come thither to meet her, her long-desired sight. Then, wondering and amazed, she bade the servant who had guided her to follow her: “Hitherto,” she said, “I have followed where you have gone first and led me, but now I have no need of your guiding, for I see the way by which we must go; and by the help of God, I can discern this town in which are the holy relics to which I longed to come. So do you look and care only



that when we are within the city you lead me straight to the oratory of the Martyrs." And when she had thus spoken, he guided her to the oratory, and there she gave thanks, and she told us of the miracle wrought for her, and so, restored to sight and rejoicing made her way back to her own people.

Eschweiler they call a royal manor, distant from the palace of Aix-la-Chapelle by the space of four leagues, in which there was a certain man, kept at home and in great trouble by a long weakness of the bowels; so that he was despaired of by his family to such a degree that it seemed as if he could be cured by no means unless by cautery. A physician was called for this purpose, and a day was appointed for this profitless burning. Meanwhile it was revealed in sleep to a certain woman, inhabiting the same place, that he ought not to have recourse for his cure to a remedy of this kind, which would do the patient no good, both because he could hardly bear the pain of it and because it was wholly needless. On the other hand, if he wished to be made whole, he should go to the palace at Aix-la-Chapelle, he should ask for our oratory, and he should have himself carried into it, and he should not leave it before three days were finished; by this means he should recover complete health. When this was told him, he summoned his friends and kinsfolk, and begged that for his sake they would fulfill the commands of that revelation. And having presently set him on a pack-horse, they took him to the oratory; and placing him in it, as had been commanded, they went away, purposing to

return after three days were past. And he, left there through three days and nights, not vainly supplicating the Lord for the recovery of his health, was so completely cured that he declared no trace to remain in his entrails of the pain by which they had for a long time been vexed. And when, as they had promised, his friends came back for him, and found him as they had hoped made whole, he went back home not on the back of a beast, as he had come, but by the use of his own feet, amid the great gladness and rejoicing of them all.

There is another royal estate in the Meuse country, distant by about eight leagues from Aix-la-Chapelle; the inhabitants call it Gangelt. In this was a certain woman who had a daughter of some eight years so weakened by the dreadful disease of paralysis that for a long time past she could hardly move any one of her limbs for its appointed purpose. Having heard reports of the miracles, she conceived in her pious heart a hope of recovering her daughter's health; and thereupon she took the pains to carry her in her own arms to the oratory aforesaid. And when she arrived there at that time of the morning which is the hour of breakfast, and found none of the clergy at hand, — for a little while before they had left for the purpose of refreshment, — she nevertheless went in and set her daughter down near her on the pavement. Then she herself, lighting a very small wax taper, which she had brought as an offering, put it on the same pavement in front of [her] (the child), and bowed herself down with the greatest reverence to pray before the holy ashes. And when this

was done, without the intervention of any delay, the girl who, without the mother's knowledge, had recovered through divine grace the health and strength of all her limbs, rose up; and she took up the wax taper which lay beside her, and stood behind her who was bowed down. And when her prayer was finished she lifted her head from the pavement, and saw neither the taper nor her daughter in the spot where she had placed her, and she rose up and turning herself the other way she saw, praising God and full of joy, her daughter standing close beside her, holding the taper. So when she saw that no one was there to whom she could report the wonder that had been wrought, — for besides the poor, who lay there for the purpose of begging, there was no one but herself and her daughter within the walls of the oratory when the miracle was accomplished, — having fulfilled her vows with an act of thanksgiving, she went home on foot with her daughter safe and sound.


Now how the fact of this miracle was made known to us I will briefly tell. Gerward, librarian of the palace, to whom the care of the works and buildings of the palace had been committed by the King, was coming back from Nimuegen, on his way to the palace of Aix-la-Chapelle. And when he stopped one night at the royal estate aforesaid he asked his host if he had lately heard any news from the palace. And he answered and said: "Nothing is just now so talked of among the courtiers as the signs and miracles which are wrought in the house of Eginhard by certain saints whose relics he is said to have in the oratory of his house; to the worship of



which all our neighbours hurry every day, and whoever is brought there ill is there cured." — And he began to tell him about the daughter of that woman, and how a few days before she had been made whole. — Then Gerward said, "Go and bring that same woman to me, so that she may herself tell me what I wish to hear." The woman came, and clearly set forth all, just as it had happened. And Gerward, when he came to the King next day, told him what he had learned of this miracle from the account of that woman. And the King, when according to custom I entered and stood before him, told both me and others who were standing by what Gerward had reported to him of this miracle, marvelling and giving praise to divine mercy and power. So it came about that the miracle which had been wrought in our house without our knowledge was thus impressively made known to us.



## Chapter 7.

MIRACLES BROUGHT TO PASS AT VALENCIENNES IN HAINAULT BY THE RELICS OF THESE SAINTS. LIGHT RESTORED TO TEN BLIND MEN, OTHER SICK MADE SOUND. 

THESE among the miracles of the blessed Martyrs which were wrought in the palace are enough to record in the present work. Now we must come to those wonders which were accomplished in places to which, at the request of religious men and by my generosity, relics of those same Martyrs<sup>1</sup> came, and in which even unto this day they are worshipped with great devoutness. The first of all to have them by my gift was George, a priest and head of the monastery of Saint Salvius the Martyr, which is in the country of Famars, in the city called Valenciennes; and he sent them to the aforesaid monastery from the palace at Aix-la-Chapelle by a certain deacon. And when he, having with him only one companion, came in the country of Hesbaye to the royal domain which they call Visé, and dismounted in a field which was near the town for the purpose of refreshing his beasts, behold one of the dwellers in the place, bowed down with a

1. This is not to be understood as meaning complete relics of the martyrs, but rather pieces, that is, fragments, of the same given by Eginhard to certain churches.

hump and his jaws also distended with a great swelling, — for as he himself said he had long suffered from a great aching of the teeth, — bearing on his shoulder an iron pitch-fork, came raging into the same field and asked in great anger why they were grazing in his field. Then the deacon who was carrying the relics of the Martyrs, and was making ready to hang them on the top of a pole which he had set up for that purpose in that same place, said, “It is better for you to bow yourself down before these relics of Saints, which I have here in my hands, and to pray God that through the merits of these same Saints He deign to free you from the pain which you suffer; for the swelling which is to be seen in your face testifies that there is a great pain in your mouth.” And thereupon the man, casting aside the pitch-fork which he bore in his hand, threw himself on his face before the relics, and as the deacon advised him made prayer to God for his health. And, no long time having passed, he rose up from his prayer so whole that neither the swelling remained in his face, nor the pain in his teeth, nor the hump with which he had been burdened on his back. And thereupon, running quickly as he could into the village, he called on all his kinsmen and neighbours to praise God and give thanks to Christ the Lord. So there came together in the field a great multitude of people, and a crowd gathered from all the country thereabouts, to give thanks for him who had been made whole. And all begged the deacon to tarry there that night; and he could not deny them, for they were ready, unless he consented, to hold him there



against his will. Then they kept vigil all night long, and the whole region echoed with the praises of God. But next day, when the deacon began to start on his way, that whole concourse of people who were gathered together accompanied him in his departure with great reverence; nor would they either stop or turn back until they were met by others whom the report of this miracle had stirred up, coming to meet them. And in this manner the holy relics of the Martyrs, by reason of this miracle, were taken up by the peoples of those parts, and borne by the guidance of the Lord to the church of Saint Salvius, whither George aforesaid had sent them. This miracle, it should be stated, was related to me by George himself; concerning the others, which are now to be set forth, I received from him a little book of which the order and sequence is as follows:

In the fourteenth <sup>1</sup> year, by the blessing of Christ, of the Emperor Louis Augustus, when to confirm the faith of Christian people, as in the beginning of the lately born church, the Lord deigned to show signs and wonders in the very palace of the King, George the priest sought and received from Eginhard the abbot, in the palace of Aix-la-Chapelle, relics of the blessed Martyrs of Christ, Marcellinus and Peter, whose bodies he had received from Rome, borne by the hands of his own men: and placing them in a casket, which he had suitably adorned with gold and jewels, he sent them by the hands of his deacon, by name Theothard, to the church

1. This appears to be an error of the scribe, and should read *the fifteenth year of the Emperor Louis*.

of Saint Salvius the Martyr, which at that time he held by the beneficence of the King. And when that deacon came to the royal town which is called Visé, there ran up in front of him a hunchback man, so troubled and tormented by aching of the teeth that for fifteen whole days he had been able to swallow no food but water alone. And when urged by the deacon he had bowed himself down to pray before the relics which he was bearing and had reverently and beseechingly called on the Lord Christ to have mercy upon him, through the intercession of the holy Marcellinus and Peter all discomfort was driven from his body, and he rose up from prayer sound. And this miracle was wrought on the thirteenth day before the calends of July. Since this has been more fully set forth by me above, I have thought fit to write it down here, close beside the account given by the aforesaid George.

But when, on the third day, the deacon came with the relics to Valenciennes, and as he had been bidden bore them reverently and honorably into the church of Saint Salvius, a certain youth from the royal domain which is called Les Estinnes, by name Dominic, who had already been so troubled for a whole year by the disorder which the Greeks call spasm that he could hardly keep his right hand still, but it kept moving round and round, as if one turned a hand-mill, was so cured by the merits of the blessed Martyrs, the moment they entered, that afterwards no inconvenience of that horrible shaking was evident. And thereafter, on the fourth day, that is on the feast of the blessed John the

Baptist, a certain old woman, by name Gerrada, who declared that she had been blind for a year, having called on the blessed Martyrs while the solemnities of the Mass were celebrating, recovered through their merits, in the sight of all who were come together, the light which she had sought by faith. Likewise, on the feast of Saint Salvius, which falls on the sixth day before the calends of July, a certain deaf and dumb man, amid the solemnities of the Mass, was found worthy to receive, through the request of the Martyrs, both hearing and speech. On the same day a certain old woman from the country of Laon, by name Rodeltrude, who for three years had not seen the light of the sky, recovered her sight while the same Mass was celebrating. On the fifth day before the calends of July, while divine service was in progress, a certain boy of about seven years, by name Donitian, who had been blind from birth, was given light through the merits of the blessed Martyrs.

But on the eve of the blessed apostles Peter and Paul, that is on the fourth day before the calends of July, a certain little girl, by name Theotbalda, being it was thought about nine years of age, who for three years had seen nothing, having taken her place at the hour of the holy office in the midst of the multitude of people, helped by the merits of the Martyrs, recovered her lost sight through the mercy of God. On the same day a certain man, by name Dado, from the village called Petit-Pont, who had been bent for six years and could not lift himself toward the sky, and therefore walked bowed forward, with short crutches under his armpits for the



purpose of holding him up, at the same hour and in the same place, by the mercy of God and by the merits of the blessed Martyrs, was made straight and whole.

On the fourth day before the nones of July, a certain widow, by name Adabruda, who deprived of the light of of her eyes had seen nothing for four years, having heard report of the miracles conceived, with no vain faith, a hope of getting back her sight; and having taken a staff in her hand, she started alone, without a guide, for Valenciennes. And when she drew near the town, it seemed to her that with her right eye she saw as it were a single ray of sunshine; and thereupon, with a pure heart, she prayed the pity of God that through the intercession of His saints he would allow her to see the church of Saint Salvius. And immediately she was heard, and through the mercy of the Lord obtained without delay what she had desired. On the same day, too, a certain other woman from the country of Noyon, by name Ruvitla, blind for five years, recovered, amid the solemnities of the Mass, by the gift of the Lord Christ through the merits of His saints, the light which she had lost.

On the octave of the Apostles, that is on the day before the nones of July, a certain man, by name Gunthard, from the same country, smitten as it were with a palsy, was led by his kinsfolk to the church of Saint Salvius: and they say that he had already had this trouble for a year, and that the left part of his body was so very weak that he could neither lift his hand to his mouth nor wash himself nor put on his shoes. He, by the mercy

of God and the merits of the saints, at the time of morning service, while it was celebrating, was made whole.

And likewise another man, by name Hildebon, coming from the monastery which is called the Twins, who had been blind from childhood and through all his life had not seen the light of the sky, while the Mass was celebrating on that same day in that same church, recovered through the same saints, by the mercy and help of the same Lord, his sight, and was found worthy to see clearly all the things that he had never seen before. And on the day of the nones of July a certain little girl, by name Reginlind, who seemed to be not more than seven years old, and had lacked the light of her eyes for three years, and among others had taken her place in the church to hear divine service, by the intercession of the merits of the saints, was given sight in the presence of the whole multitude. On the fourth day before the ides of July, a certain blind woman, by name Alagia, who for almost two years had lacked sight, amid the holy solemnities of the Mass, at the beseeching prayers of the saints, was given the light again by our Lord Jesus Christ. On the same day a certain very old blind man, from the village of Gheule, by name Ermenward, who had been able to see nothing for fourteen years, came into the church for the vespers service, and called on the blessed Martyrs, and immediately, his blindness melting away, he recovered, by the help of the Lord his long-desired sight.

On the seventh day before the calends of August, a


certain girl who was vexed with an unclean spirit was brought into the church while the office of the holy Mass was celebrating, and there through the power of Christ and the merits of the blessed Martyrs the evil spirit fled away, and she recovered the soundness of her mind and the health of her body. These are the miracles and wonders which our Lord Jesus Christ deigned to work, through the merits of His holy Martyrs Marcellinus and Peter, in the city of Valenciennes, for the good of the human race: and these George aforesaid took care to send us set down in a little book, and we have thought well to insert in this work of ours.

This George is a Venetian, who came out of  
his own country to the Emperor, and  
in the palace of Aix-la-Chapelle  
set up with wondrous skill  
an organ which in Greek  
is called hydraulic.





## Chapter 8.

MIRACLES AT GHENT, IN THE MONASTERY OF SAINT BAVON, BY THE RELICS OF THESE SAINTS. EIGHT BLIND MEN RESTORED TO LIGHT. OTHER SUFFERERS HELPED. 

**A**NOTHER little book was sent me from the monastery of Saint Bavon, which is situated near the Scheldt in the place called Ghent, where that stream is joined with the river Lys, by the brothers who there serve God, at whose request I sent relics of the aforesaid martyrs of Christ to that monastery; in which these facts are to be found in the following order:

In the eight hundred and twenty-eighth year after the incarnation of our Lord Jesus Christ, relics of the holy Martyrs of Christ, Marcellinus and Peter, came to the monastery of Saint Bavon, on the fifth day before the nones of July, the sixth day of the week, which is written VI. Now three days later, that is the next Sunday, which was the third day before the nones of July, a certain blind girl, by name Hartlinda, from the village which is called Furnes, whom her father and mother testified to have lacked the use of her eyes for eight years, when she was led before the altar on which the holy relics of the Martyrs were placed, in the presence of all who were there, by the mercy of the Lord, recov-

ered her sight. And eight days later, that is on the fourth day before the ides of July, another girl likewise blind was brought there, by name Helrada, from the village called Machelen: whose parents reported of her that on the eighth day after she was baptised she was stricken with a sudden blindness. And she too presently in the presence of the holy ashes of the Martyrs, recovered — the Lord giving it back to her — the light she had so long lost. And three days thereafter, which was the day before the ides of July, a certain girl came thither, bent forward, by name Bildrada, from the village of Boderet, which belongs to the monastery of Saint Vaast. And when, before the aforesaid relics of the Saints, she had humbly besought the Lord Christ for the restoration of her health, in the presence of all who were there she stood erect, and was held worthy to recover complete soundness of body in a moment of time.

And afterward, on the twelfth day before the calends of August, a certain woman, by name Eddela, a serf of Saint Amand, from the village called Bacerode, who for many years was said to have lacked the light of her eyes, happily praying there recovered her sight. On the same day a certain serf of Saint Bavon, by name Eberald, from the village of Muller, who also for many years had not seen the light of heaven, in full sight of all who were there present, was in the same place presented with the long-desired rays. And on the same day also two widows who had been blind for many years, were there given light: of whom one was by name Blidwara, from the village of Éessene; and the

other, called Ricberta, is said to have been from the village of Wormhout.

Twenty-five days later, that is on the feast of the Assumption of Saint Mary, a certain woman by name Angaraheld, from the village of Ghoy, in the presence of the holy relics of the Martyrs, with everybody looking on and marvelling at what had happened, was so bent down that she could hardly stand up to look at the heavens. And she next day, that is on the seventeenth day before the calends of September, in the same church and witnessed by the same people, was made straight and restored to her former state, even as if she had never been bowed down to earth by any trouble of her body. And later, on the twenty-second day of the month of September, that is on the tenth before the calends of October, a certain man of the country of Texandria, from the village which is named Alphen, called Liodold, who by reason of weakness in his left leg and foot held himself up for walking on two crutches, was there, in the sight of the people, so perfectly cured that thereafter in walking about he had not the least need of crutches.


Now on the fourth day after the accomplishment of this miracle, that is on the seventh before the calends of October, a certain deaf and dumb youth, who also had a twisted left hand, by name Hunwald, from the village called Corbehem, when he was come before the holy relics of the Martyrs, and there had prayed humbly, was made so whole as if he had never been either deaf or dumb or anywise afflicted by contraction of muscles in



the hand. And on the following day, that is on the sixth before the calends of October, a certain woman, by name Engilgard, who for many years had been afflicted with the grievous trouble of palsy, in the same church, through the merits of the blessed Martyrs, was cured in the presence of everybody. She was a serf belonging to the bishopric of Tournia, from the village which is named Warcoin. Next day, that is the fifth before the calends of October, a certain other woman, by name Ramburga, from the village of Bertinghem, very feeble, because of a similar trouble in the lower part of her body, recovered, in the sight of all who were there, in the presence of the same relics of the Saints, the full strength of her limbs. And by the will of God was made free in a moment of time from the sickness under which she was said to have laboured for ten years.

On the same day a certain blind man, by name Germar, from the village of Schaltheim, which is situated on the sea-coast of the Frisians near the mouth of the river Scheldt when he had prayed there for the mercy of God on the loss which he suffered, and had called on the blessed Martyrs, was found worthy to receive with joy the long denied light. And on the fourth day after this miracle came to pass, by the will of the Lord, that is on the day before the calends of October, a certain female serf of Saint Bavon, by name Gundrada, from the village of Audeghem, who for almost three years had not seen the sun, when she bowed herself in prayer before the altar recovered, by the generosity of the Lord Christ through the merits of His saints, the light which she had lost.

## Chapter 9.

BY RELICS SENT TO MAESTRICHT, THE  
BLIND, THE DEAF, THE DUMB, THE DIS-  
TORTED, THE PALSIED ARE CURED.  ✝

A THIRD little book was sent me by the brothers of the monastery of Saint Servais the Confessor, which is situated on the bank of the river Meuse, in the city which is to-day called Maestricht, and is distant from the palace of Aix-la-Chapelle about eight leagues, and is much frequented by a multitude of inhabitants and particularly of merchants. And the text of this, as I remember, appears to be composed as follows: The coming of the holy Martyrs of Christ, Marcellinus and Peter, to the city of Maestricht, took place on the day before the nones of June. For on that day a vast multitude of people came out from the city to meet them, having come together to receive them; and they praised and blessed God for his limitless and unspeakable mercy in that He deigned to visit through such mighty patrons a people which believed and had faith in Him. And when, with these praises and rejoicings of the spirit, they were come to the church of the Blessed Servais, and when there, amid the great thankfulness of all, the solemnities of the Mass had been celebrated, and everyone had returned to his occupations, the casket in which the holy ashes had been brought, was placed to the right of the

altar in the chancel; and all that day was passed by the people who dwelt in that city with great happiness and rejoicing.

And when, for the purpose of celebrating the office of vespers according to custom, we were come into that same church, there was present there, among others, a certain boy, by name Berngisus, whom his friends coming thither from the country of Androz a few days before had brought with them; and he was blind from birth. And of a sudden, in the presence of them all, he fell down on the pavement, and lay there a good while as if heavy with sleep; and by and by, having opened his eyes, he gazed, by the gift of the Lord Christ through the merits of His saints, on the light which he never saw before. And five days thereafter, that is on the sixth before the ides of June, a certain man, by surname Hildimar, who was deaf and dumb, received, by the power of Christ and in the presence of those same holy relics of the saints, both hearing and likewise speech.

And on the same day also a certain girl of the household of Saint Lambert, by name Adallind, who was not only deaf and dumb, but also blind, and throughout her whole body was twisted by a shortening of the muscles in so pitiable a way that her knees touched her breast, was placed by her kinsfolk beside the holy relics of the Martyrs; and there, in the presence of all who were gathered together, she recovered with marvellous quickness, by the grace of God, both sight and hearing, speech too and the straightness and strength of all her



limbs. But next day, that is on the fifth before the ides of June, when a certain royal serf, by name Berohad, from the village of Crecy, the right part of whose body had become through contraction of the muscles wholly weak and useless, was brought before the aforesaid relics of the saints, he presently stood up, and without any delay was restored to the health which he longed for. And likewise a certain girl from the very town of Maestricht, by name Theothild, whose right hand was snarled and twisted by a similar trouble to such degree that it was useless for any purpose, was on the same day, before the same relics of the Saints, in like manner cured.

And when these things were seen, the people come together in the church began, by reason of their great and exultant rejoicing, to lift up their voices on high, singing praises to the Lord in hymns and litanies. And of a sudden there came in a certain deaf boy, and he stood in the midst of the crowd of people like one stunned and thunderstruck. And then, when he was come before the altar of Saint Saviour, which is placed in the middle of the church, the blood gushed forth from his nostrils, and he was given the power of hearing, of which he had long been deprived. But next day, that is on the fourth before the ides of June, it seemed to us that the litter which held the holy ashes of the Martyrs ought to be lifted higher, to the end that it might be somewhat above the altar on which it was placed and so more easily seen by them that flocked thither. And while we were doing this, and while so doing were singing litanies in praise of God, a certain girl of the household of

Saint Servais, whose feet from birth had been twisted by shortening of the muscles, and whose hands had been melted into uselessness by lengthening of the same, and who was dumb as well, and whom a little while before her kin had brought into the church and placed beside the litter, was suddenly restored to health; so that at the same hour she acquired the power of speaking, of walking and of using her hands perfectly for all her needs.

Now a certain woman of the very city of Maestricht had a blind maid-servant, by name Adalgard; and she brought her into the church, and committed her to the holy Martyrs Marcellinus and Peter, that through their intercession she might be found worthy to recover her sight; and there left her. And when, after the service of vespers was finished, she was standing in that same church, of a sudden, as though smitten by some one, she fell down on the pavement; and having writhed there a good while, at last, to the great astonishment and wonder of the people standing about her, she rose up seeing clearly. This happened on the ides of June, at eventide, just when the shades of night were beginning. A certain man from the province of Burgundy, of the territory of Geneva, by name Theotgar, suffering from the disorder which physicians call by the Greek word *spasm*, but which in Latin, by reason of the constant movement of the limbs, may not unreasonably be called *a trembling*, came into the church, and took his stand in the midst of the crowd of people who were gathered together, as is usual of a Sunday, to hear the solemnities of the Mass. And when, after the reading of

the gospel was finished, they were reciting the symbol of Christian belief, of a sudden he fell shaking down on the ground; and while divine service went on he lay there almost without movement and more like one dead than alive; and when the holy office was over, a great deal of blood gushed from his nostrils, and amid the great wonder of the people who were looking on he stood up whole, and without any trembling at all. This miracle was wrought on the eighteenth day before the calends of July, being a Sunday, as is set down above.

But on the fourth day of the week, that is on the fifteenth before the calends of July, a certain boy, by name Folchard, from the monastery which is called Meldert, who was twisted by a pitiable shortening of muscle in his legs and feet, was cured in the same place, and in the sight of everybody. On the eleventh day before the calends of July, a certain man came to the church and entered into it with others, whose right hand together with the arm kept moving around in an astonishing manner, as if he were grinding a hand-mill and must do so without stopping. He said that this disquiet had come upon him for the reason that he had used a mill one Sunday, as is forbidden by the commandment; and that now a whole year had passed throughout which he had paid this penalty. And when he came near the holy relics of the Martyrs, and there besought them full of faith, that movement as of a mill fell asleep in sudden quiet. This man said that he came from the monastery of the Scots which is called Fosse, and that he was named Dothius.




On the eve of Saint John the Baptist, which is the ninth day before the calends of July, a certain man of condition came to Maestricht to the church of Saint Servais, who said that he was from the city of Tournai. And he, as he declared, had been deaf and dumb from childhood: and taken by his kinsfolk to Saint Sebastian he there began both to hear and to speak, but imperfectly, for his words were hardly understood; and he too, when others spoke to him, could not disguise the thinness of his hearing. And when he came thither to the morning service, he cast himself down before the holy relics, and fell fast asleep. Not much later, as if wakened by one shaking him, he asked those standing near him who had struck him a blow in the mouth. And when they all answered and said that no one had done so he stood up: and made whole at the same time he both heard and spoke perfectly, with no trouble at all.

On the same day, while the holy solemnities of the Mass were celebrating, a certain woman, by name Adalind, brought two wax candles, for the purpose of making light in the church: one of which she gave with her right hand to a verger, that it might be kindled; but meanwhile she kept the other in her left hand, as if to be lighted later from the former. But in a wondrous manner, when the verger lighted that which had been given him, that which remained in the woman's hand was kindled before the eyes of all by divine power.

A monastery of nuns, by name Eike, is situated on the river Meuse. And there a certain woman consecrated to God, by name Saliga, lay, her whole body ex-

cept the right arm afflicted with the dreadful disease of paralysis. To her, in the quiet of the night, a certain man from among her neighbours appeared to stand beside her, and to address her in words like these, as if he said, "What are you doing?" And when she answered him that she was only resting in her own bed, he said, "Have you heard anything about the saints who are come to Saint Servais's in Maestricht?" And when she told him that she had heard nothing about them, "Arise," he said, "and hurry to get thither as fast as you can; for there you shall recover the strength of all your limbs." But since, on waking, she took no pains to do so, she was again advised on the following night, by the same man and in like manner, to set out for Maestricht. Yet then, as before, she had no respect for the voice of warning and its command, and delayed her start. But on the third night she saw the same man come up beside her, and ask with a certain severity why she disdained his advice; and he struck her in the side with the staff which he then seemed to hold in his hand and bade her set out speedily for Maestricht. And she dared not disobey the command of a trinal vision, and having called together her neighbours and friends she was carried as she had been bidden to Maestricht, and set down in the church of Saint Servais, near the holy ashes of the Martyrs. And after she had there awaited the coming of her promised health, at last on the fifth day after she was come thither, to the great wonder of all she was found worthy to recover full soundness of all her body.

## Chapter 10.

TWO MIRACLES, WROUGHT BY THE INTER-  
CESSION OF SAINTS PROTUS AND HYACINTH  
AND OF SAINT HERMES, IN THE CHURCH OF  
SAINTS MARCELLINUS AND PETER. 

THERE remain two very signal miracles, which I not only believe should not be hidden by silence, but rather feel sure that the writing down of them may make the most fitting end of my fourth volume, which is now in hand. And although these wonders appear to have been wrought by the blessed Martyrs Marcellinus and Peter in common with other saints, — for one of them occurred on the coming of the relics of Saints Protus and Hyacinth, and close beside these relics themselves; and the other certainly had to do with the relics of Saint Hermes, on his birthday, — nevertheless it seems that they should chiefly be ascribed to them in whose church they came to pass, where their most holy bodies lie at rest. But the authority for these events rests with ourselves, who were present, and whom the goodness of God permitted to see them. And so, with no more preface, let us come to the miracles themselves which are to be told.

Gregory, bishop of the city of Rome, who at one and the same time succeeded Eugene and Valentine <sup>1</sup> in the

1. Valentine appears to have died in September, 827, less than a month after the death of his predecessor, Eugene II.



honour of the papacy, desiring to enlarge the church of Saint Mark, the Evangelist, in which he had been priest, and to build a monastery hard by it, searched the cemeteries and the churches built at greater distance from the city, to see if he could find there bodies of holy martyrs: and when he found them took pains to carry them to the church which he was munificently rebuilding. Now it happened by chance that at the time when the tomb of the most blessed Hermes was about to be opened and his holy body to be taken from thence, one of our household, who in that same year was come to Rome for the purpose of prayer, as is the manner of the penitent, joined, together with other pilgrims, the crowd gathered in the church of the Martyr. And he, when he had carefully looked at the proceedings which were going on, conceived, in all simplicity of heart yet not without reason, a hope of laying hands on relics of the Martyr aforesaid; and going to Deusdona the deacon, of whom we made frequent mention in our first book, he besought him with all his might to obtain even a little bit of them from those who had the place in charge, and to give it to him that it might be brought to me. And he, eagerly approving his petitions, promised that he would do so without delay; and, having given a fee to the guardians, he received relics not only of Saint Hermes but of Saints Protus and Hyacinth also, whose bodies had been placed in the same church. And these he was at pains to send by a certain member of his household, whose surname was Sabbatinus, together with our own man who had persuaded him to do

what he had done; but what he could obtain of the body of the blessed Hermes he himself, coming to us, brought as a gift of great price. Now when we were told of the coming to us of the relics of Saints Protus and Hyacinth, we went out in procession to meet them; and we took them up, as was fitting, in honourable manner, and bearing them to the church with hymns and prayers we set them down, together with the bier on which they were come, beside the bodies of the blessed Marcellinus and Peter. And when, next day, a certain woman from a neighbouring manor, which is called Baldradestadt, who was possessed of a devil, entered there with other people, the evil spirit began to rage, and to throw her flat on the pavement, and to make his malice evident by proclaiming it in the presence of all. And when he was asked by the priest that exorcised him who he was, whence he came, and when and why he had entered into her, he answered each question, and declared that he was not only a demon but the most evil of all things living. And when the priest asked him the cause of so great wickedness, he answered that he held himself so by reason of ill will. And when again he asked him if he had ever been in heaven, he confessed that he had been in heaven and had been cast down from thence by reason of pride. And to the same one asking whether he had not seen Christ the Lord, he said that He had been seen by him in Hell, at the time when, for the salvation of the human race, He had deigned to die and to descend thither.

But when it came to the point where he asked him if

he knew the names of the Martyrs, whose relics had been brought to that church the day before, "Their names," he said, "are very well known to me: for when they suffered I was standing close by them, and I was tortured with boundless envy of their eternal glory; and even here too I suffer from their most troublous enmity: for they torture me with torment beyond belief, and they are forcing me unwillingly to go forth from this vessel in which I have long lain hidden." And the priest said unto him, "When thou comest forth whither shalt thou go?" And he said, "I shall take the worst of roads, and shall seek regions far-off and empty." And after this, when he had told the priest who adjured him both the time and the manner of his entering into her, he turned himself to the woman, saying "Before I come forth from thee, unhappy woman, I will shake and break thy bones, and I will leave thee all weak and mindful that I have been with thee." And when she, as though conscious of her infirmity, began with humble and submissive voice to implore the aid of the Saints, he presently, foaming and howling through her own mouth with vast harshness, commanded her who would speak to hold her tongue. And it was very wondrous for us who were there present to see how that foul spirit spoke through the mouth of that little woman in a manner so different from hers: for she uttered so pure a quality now of man's voice and again of woman's that there seemed to be not one person there but two, bitterly disputing, and lashing one another in turn with loud outcries. And in truth there were two voices, quar-



relling with each other according to their divers wills: the one was the devil's who longed to smash the body possessed by him, the other was the woman's, who longed to be made free from the enemy by whom she was held; and this diversity of wills could clearly and openly enough be understood from the unlikeness of their voices and the great difference of the words which they flung one at the other. Now when according to custom the office of the heavenly mystery was finished, and the time came for us to leave the church for the due care of our bodies, we ordered the woman to be kept there with the guardians until we should return, having faith that through the virtue of Christ and the merits of His Martyrs, the faithless possessor of her would soon come forth. Nor was our hope unfulfilled. For when, after eating, we came back to church, we found the devil cast out of her, and she was safe and sound, and in possession of all her wits, and lifting up her voice in the praises of God. Now it is clear that this wonder was wrought on the coming of the relics of the blessed Martyrs of Christ, Protus and Hyacinth, in such manner as we have set forth; but that which is ascribed to Saint Hermes, and in what manner it came about will be made clear in the narrative now to follow.

Cologne is the metropolis in the territory of the Ripuarians, established on the Rhine. And in it was a certain woman so weakened by a chronic stretching of the muscles from the loins downward that, denied the use of her legs and feet, she could not accomplish the office of walking otherwise than in a sitting posture, with her

feet stretched out in front, pushing herself with hands placed on the ground and in this manner propelling herself. And she, having heard of the miracles and wonders which the Lord had wrought through his holy Martyrs Marcellinus and Peter for the cure of the sick and the weak, was seized with a great desire to come to their church; and since she could not otherwise travel with any ease, she took passage in the boat of merchants who were going thither for the feast of those Saints: and she arrived there on the day of their nativity, and there abode a good while in the hope of recovering her health. But when she perceived that her cure was delayed, — and in all truth it was delayed, not denied; for not elsewhere but there, and not then but at another time, it was to be brought about, — she decided to go on to Mayence. For the feast of Saint Alban the Martyr was close at hand, and he has in that city both a church and a very celebrated monastery. And when she came thither, and besought the Lord beside the shrine of the Martyr for the restoration of her health, she saw in sleep a certain young clerk come close beside her, bearing in his hand new shoes, and bidding that she take them and put them on her feet: and thereupon she did so. Then he commanded that shod with these she should go back to the place whence she was come, and there await the coming of the physician who beyond any doubt should cure her. And when she was awake she put faith in the vision, and went back to the healing threshold of the holy Martyrs with all the speed she could; and for two months abiding in that place among

others of the poor, she awaited the fulfilment of what the vision had promised. Now meanwhile, about the middle of the month of August, the deacon Deusdona, of whom we made frequent mention in the first book of this work, brought us as a great present a single joint of the finger of the blessed martyr Hermes. And receiving it, enclosed in a little box, we placed it in the upper part of the church, above the door by which they enter from the West. But the woman who, as I have said, was come thither divinely warned by a vision, and after two whole months found that none of the promised help had been vouchsafed her, began to think that she had been deceived by a vain dream and that she might best go back to her own country. And she made bargain with the traders who should take her back that the next Sunday, which was the fifth day before the calends of September and also the day when the anniversary of Saint Hermes was solemnly to be celebrated, they should carry her to their boat, to go back to her own parts. Now when the night had fallen which was undoubtedly to precede the day thus fixed for her departure, and we, according to our custom when the night service was finished, came out to go to bed, and all the others were issuing from the church, that woman, desiring to go in, sat herself down on the threshold. And there, in the presence of all, overcome by a certain faintness, she held her tongue for a little while; and then, after a good deal of blood had run out from all her toe-nails, she came back to herself and held out her hand to those about her, and lifted to her feet she began to walk to



the tomb of the Martyrs. And when she was come thither she cast herself down in prayer before the altar, and there she lay so long that the hymn which the multitude of them who rejoiced and marvelled sang most devoutly to the praise of God was finished. And when it came to an end she rose up sound; but she had no more wish to go home to her country. Now that miracle is rightly to be credited to the blessed Hermes, on whose feast day and beneath whose relics it was wrought. But nevertheless the most holy Martyrs Marcellinus and Peter may have had their part in the work, which came to pass in their church; and the woman who was cured always called on them, throughout all the time of her pilgrimage, to help her.

These are those of the numberless miracles of the Saints, either seen by us or reported to us by the truthful account of the faithful, which we have decided to commit to letters and memory. And I doubt not that they will be pleasant reading for lovers of Christ and worshippers of his martyrs; for nothing seems beyond their power, if the doing of it please Almighty God. But I hope that unbelievers and they that belittle the glory of the saints may be induced not to read them at all; for I doubt not that they would seem fantastic. And so, perhaps annoyed by the crudity of our style, they might not be strong enough to avoid blasphemy and envy, thereby making clear that they hate God and their neighbour, whom they are bidden love.
















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